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A Monthly Magazine of Liberal Christianity.

Vol. VII. JULY, 1892. No. 7.

*FIFTY YEARS SINCE CHANNING.**

BY REV. JOHN W. CHADWICK.

At the hour of sunset, but with his face turned to the east, as it had ever been in spiritual concerns, Dr. Channing died in Bennington, Vt., Oct. 2, 1842. A few weeks before, still radiant with the energy of his last public utterance at Lenox, Mass., he had said that, given better health, he would "harden himself for a life of wider experience and more earnest struggle." Could the years of Hedge or Martineau or Furness have been granted him, he would have had ample opportunity to fill up the measure of that hope. Dr. Hedge's term would have brought him to 1865, when "the war-drums throbbed no longer, and the battle-flags were furled," and slavery was destroyed, and Dr. Furness's attainment up to date would have brought him to the fall of the imperial charlatan at Sedan, and have found him, at the fall of the Bourbons in 1830, and as ever, "young for liberty," we may be sure. Thus, without longer life than that which has been latterly allowed our Unitarian saints and heroes, he would have seen all that has been most significant in the half-century since his death, and have been a part of all concerned with our denominational and national life.

We are less prone to exaggerate than to depreciate the times in which we live; but without any exaggeration, and even with so much depreciation as we generally bring to our contemporary history, the last half-century may well appear of such importance that, to find another period of its length crowded with such great political events, such changes in men's processes of thought, such applications of these processes to social and industrial and religious life, we must go back to the last half of the eighteenth century, including the proximate causes and the catastrophe of the French Revolution, or to the first half of the sixteenth, in which Luther's voice and hammer rung, or to the half-century which began when Jesus of Nazareth was about thirty years old, and in the simplest fashion set about the most important business that has ever fallen to a fellow-laborer with God. What I should like to do would be to indicate very briefly the processes and the results which seem to me to justify this liberal appreciation of the last half-century, and then to ask, How has our Unitarian body and our Unitarian spirit been related to the great and moving time, and what is the comment of this time on the word that Channing spoke, the spirit of his life and work?

When Dr. Storrs lectured upon "Seven Years of European Change," Beecher told him (at least, so runs the tale) that for the first two hours he was afraid that it was going to be dull; but there has been little dulness in the actual course of European politics during the last half-century. 1848 was a year of revolutions. Hardly a throne was there in Europe that they did not shake. And when to that period of sanguine hopes succeeded the crime of 1851, and Napoleon the Little made himself president for ten years and a year later Emperor of France, and everywhere the event seemed but a mockery of the hope that had shot up like fire, it seemed that nothing had been gained. But as the half-century before had seen the gradual adoption of the principles of 1793, which for a time seemed buried deep with Robespierre and the other Terrorists in their dishonored graves, so the principles of 1848, the principles of democracy and constitutional government, have gone on conquering and to conquer from that time to this. Already the French Re-

*An essay read before the Ministerial Union in Channing Hall, May 23, 1892.

public has had a longer lease of life than any government in France since 1789; while in every larger State, except the incorrigible Russian's and the unspeakable Turk's, the people have assumed the conduct of their own affairs, and are shaping them to the ends of personal liberty and the public good. Meantime, as incidents or eddies of this stream of tendency, we have had such matters as the Crimean War, the Franco-Austrian of 1859, by which Italy was unified, and the great wars of 1866 and 1870, by which Germany attained a like result, and the temporal dominion of the Papacy was shrivelled to the proportions of a brace of churches and as many palaces. Contemporaneously, the government of Great Britain has undergone a change through the extension of the suffrage, together with the intimate dependence of the government on the popular will, that makes it, in the judgment of every thoughtful publicist, a much more democratic and much less conservative government than our own, for all its royal dignities. Here are events and changes which, measured, as they ought to be, by their dynamic energy rather than by their static bulk and weight, it would be much easier to undervalue than to overrate; but they must not detain us longer from those things which touch us much more nearly, — those of our own national history.

When Channing died, the slavery question was just coming fairly into politics, to go out no more while slavery itself should last. For ten years the moral agitation had gone on under the lead of Garrison with ever strengthening force, and then had come upon a time of separation among friends, to which various elements contributed their parts,—the itch of certain abolitionists for political activity, the perfect willingness of the Clay Whigs to make the glories of hard cider less pre-eminent, the conviction of many that without political machinery slavery could not be destroyed, the fear of Orthodoxy that the slave might be redeemed and Christ not have the glory, the inability of Garrison to be "a man of one idea" when so many public wrongs were pressing on his private heart. Then came the Texan Annexation and the Mexican War for the acquirement of more slave territory; and in 1848 the Liberty Party Vote, now called Free Soil, was two hundred and ninety-two thousand, two hundred and thirty thousand more than it had been for Birney in 1844. But how unreal this numerical triumph was, and how largely it was the fruit of personal revenge, is shown by the fact that in 1852, when the infamous compromises of 1850 should have quadrupled the vote of 1848, it fell off to one hundred and fifty-six thousand. Surely, never in the course of history did the proverb, "Whom the gods would destroy they first make mad," find apter illustration than in the eight succeeding years. It was the madness of the Slave Power, ever like the insatiable daughters of the vampire crying, "Give, give," that wrought for its destruction, when political anti-slavery, embodied in the Republican party, made good the saddest prophecies which Garrison had ever made by coming round to the position occupied by Daniel Webster in his great bad speech of March 7, 1850. You will search in vain in the Republican platforms of 1856 and 1860 for any word of reprobation for the Fugitive Slave Law and the aggregate of iniquitous legislation of which it was a part. The party virtually pledged itself by this policy of silence to support that legislation, and to leave the District of Columbia, where Frémont had twice voted that it should be left, under the slave-owner's feet. But, thank Heaven, it also pledged itself to resist slavery in Kansas and the Dred Scott Decision; and so much was enough, with the election of Lincoln, to make secession, threatened off and on for thirty years, a reality concrete as "blood and iron." To these henceforth the appeal, and then the words of Webster in the thirties, declaring the true character of the Union, after long germination in the darkness sprang up armed men; and then the abolitionism in the Republican party, but not of it, and in the North at large, which Garrison had educated by the sublime insistence of his impassioned moral purpose, welded the war-power of the government into an axe that hewed straight to the centre of that tree whose leaves had been for the disease and poisoning of our national life. Yet was it still uncertain, when Grant and Sherman had writ large the proclamation on which Lincoln had invoked the blessing of Almighty God, whether the triumphant party hated slavery or the negro more, seeing that

it was proposed, and by a great party leader, James G. Blaine, to permit the South to exclude the negro from the suffrage on condition that he should not be counted in the basis of representation. Thanks to Charles Sumner, never an abolitionist in his construction of the Constitution, but always an abolitionist in his heart, the progress of this thing was stayed; and it speaks volumes for our political forgetfulness and for our growth in grace that, when the same proposition was recently resuscitated as a cure-all for the practical disfranchisement of the negroes in the South, it was greeted with a chorus of malediction, as if the devil had engendered it, when it was in fact a child born of the legitimate marriage of Blaine's fertile genius with a great party's zeal for the perpetuation of its political power.

New occasions were to bring new duties, if they did not make the ancient good uncouth. It was no political Pharisee, no impracticable theorist, it was Abraham Lincoln, shrewdest of politicians, while greatest among statemen and noblest among modern men, who, just after Richmond fell, pointed to a crowd of office-seekers that was swarming at his door, and said: "Look at that! Now we have conquered the Rebellion, but here you see something that may become more dangerous to this Republic than the Rebellion itself." May become? In its promise and its potency it was already that, as Charles Sumner possibly surmised when, April 30, 1864, he introduced the first bill for the regulation of the civil service by competitive examinations and promotions on merit. Since then we have had many questions of great public interest tossed into the political arena,— reconstruction, honest money, revenue reform,— but we have had no other of such interest and importance as that which Sumner and Lincoln appreciated at its true value nearly thirty years ago. Good government has and can have no worse enemy than the spoils system of civil offices rewarding partisan activity. It demoralizes and corrupts the service, it makes men, born to be honest, idlers and knaves, it is the leverage by which the political bosses hoist their vile instruments into the seats of power, it drains off the strength of legislators and the Executive from their proper work. With what scornful laughter and what acrid sneers the partisans on either side have greeted the numerical feebleness and the moral earnestness of the champions of this unpopular reform! But, while they have been amusing themselves, the fire of the new anti-slavery has burned over a tract of 30,000 offices: so many have been rescued from the spoilsmen's greedy hands; and now a House Committee has agreed upon a bill by which the heads of 61,000 fourth-class postmasters shall be safe from the official guillotine, once they are appointed, so long as their duties are honestly and faithfully discharged. Were this bill, which is no River and Harbor or Chinese Exclusion Bill that it should recommend itself to the powers that be, merely a sign of that hypocrisy which is the homage which vice pays to virtue, the homage would not come amiss. But it is much more than this. It is a sign that there are men inside of politics as resolutely bent on the destruction of the spoils system as any who assail it from without; and, if their name is not yet legion, it will be that some day.

Declining for the present any question as to the relation of our Unitarian people to this political development of fifty years, let us consider what the scientific development has been in the same period. Any detailed account would keep you here until the gathering dusk; and, naturally, I shall place the emphasis upon those particulars which are most significant from a religious point of view. There are two of these which, in their scientific value, do not fall much, if at all, below the discoveries of Copernicus and Newton, and have, as obviously as the former and much more obviously than the latter, a distinct bearing on religious thought and feeling. I need hardly say that I refer to the doctrines of evolution and the conservation of energy. There were men before Agamemnon and evolutionists before Spencer and Darwin. As philosophers, they were as old as the splendid Greek anticipation of the modern mind. As men of science, the earliest were eighteenth-century men, arriving at definite conclusions only as the last years of the century turned all received ideas upside down. They were Lamarck and Treviranus, and subsequently Goethe and St. Hilaire, and then Robert Chambers, publishing two years after Channing's death the long anonymous "Vestiges of the Natural History of Crea-

tion,"—vestiges which did not invite the steps of any careful student of the facts. It is too little understood or too wilfully ignored that Darwin's "Origin of Species by Natural Selection" was only a tremendous incident of a development of evolutionary thought, no formulation of the general doctrine, any more than Wallace's simultaneous statement of the doctrine of natural selection. Spencer shares with no other the initiative of modern evolutionism as Darwin shares with Wallace the initiative of natural selection. As early as 1854, four years before Darwin and Wallace first published their results, he had argued for the development hypothesis as applicable to man as to all other animals as clearly as Darwin ever did; and in 1857 his Psychology clearly announced his general scheme of evolution,—little imagining what a magnificent double confirmation and illustration of it was then close at hand. Even more central to his general scheme was that law or principle of the conservation of energy which had, as it were, been fashioned for his use by Grove and Mayer and Faraday, to whom Tyndall and Thomson and Joule and many others have since brought abundant confirmation. Carrying along with it the indestructibility of matter and the persistence of force, it was the most philosophic, the most unifying, word that science had yet spoken to the intelligence and imagination of the world. Newton's great doctrine was of one all-pervading force, but here was a doctrine that made all forces one, each but the other with its vizor down, and so irresistibly led the mind to the persuasion of a force of forces at the heart of things.

Meantime the unity of the world has had a hundred minor illustrations. The same laws of development have been discovered in the elementary forms of vegetable and animal life. These separate aspects of the world have revealed to patient observation innumerable subtile intimacies and relationships. If the insect feeds upon the plant, the relation often is reversed. And well the insects pay the plants for all the kindness that they show. It is to those blithe go-betweens, the bees, that we owe the beauty of our gardens and the sweetness of our fields. To them flowers owe their scent and color, yes, and their shapes and the arrangement of their parts, God in this way choosing the foolish things of this world to confound the wise, but only for a time. If it is less sure than it seemed formerly that God has made of one blood all nations of the earth, it is amply sure that he has made of like substance all the stars of heaven. This is the story which the spectroscope has told: Sirius sixty times bigger than our sun, a hundred million million miles away, and every second getting twenty miles further from us, yet not so big, nor so far, nor fleeting so fast, but that its secret has been caught, with that of many another star wandering upon the outmost verge of heaven, the *homoiousia* of an assembly of which seventy-five millions have been already catalogued by the astronomers,—had been ten years ago. And with this *publication of unity*, so flattering to our Western brethren, there has been an equal publication of the variety into which the infinite Being streams. Sixty years ago the minor planets numbered four; ten years ago there were two hundred and twenty on the roll; since then I have not kept the count. Sixty years ago seventy thousand animals had sat for their pictures; ten years ago, three hundred and twenty thousand. Sir John Lubbock thinks that half has not been told, and that more than two million animal species have diversified the geologic periods with their variety of waiting for the manifestation of the sons of God.

Nothing has been more significant of the fifty years since Channing died than the pushing back of that manifestation into an immemorial past. There was no church in Christendom to which in 1842 the suggestion was not abominable that man's arrival on the planet antedated the creation of the world according to the Biblical chronology. But now it would appear that even the Pyramids are older than Archbishop Usher's world, and they are but of yesterday in comparison with that earlier dawn when man first stood erect, his face toward heaven. We have "all the time there is," and there is much greater danger of allowing man too little than too much for his development. Wallace's conservative estimate is 500,000 years. Extremely interesting and pathetic are the indications of the anthropologist and archæologist as to what man was doing in that enormous period upon which human history is the thinnest super-

ficial scale. Flat and unprofitable are the fossils of the earth compared with those imbedded in the language of the early world, with their histories of what men have thought about the world in which they found themselves engirt with wonder and surprise.

But it is man's recent history, that of the last few thousand years, that is the important matter. The shell-heaps and the kitchen middens are nothing to "the glory that was Greece and the grandeur that was Rome," nothing to the literature which reflected these and the life and thought of the Semitic world.

Before Channing died, Niebuhr and Arnold had applied to Roman history a critical method, the extension of which to the Hebrew and Christian Scriptures has been one of the most striking incidents of the last half-century. And this period has almost exactly synchronized with studies of both the Old Testament and New which have been fruitful of the largest and most beautiful results. There is no real beginning in these things. Every past takes hold upon another more remote. Of the most radical revolutionists it can be said that other men labored and they entered into their labors. Especially had De Wette, the translation of whose Introduction to the Old Testament was the *opus magnum* of Theodore Parker's scholarly performance, gone far in his anticipation of the higher criticism of a later time, not only in his disintegration of the Pentateuch and his assignment of Deuteronomy to the seventh century B.C., but in his suspicions of the Pastoral Epistles. But there was nothing in De Wette so germinal and so prophetic of the future course of criticism as Vatke's "Religion of the Old Testament," which, in virtue of one of those coincidences which history dearly loves, was published in 1835, the same year in which appeared Strauss's "Life of Jesus," the most important book its subject has inspired since the New Testament. As the oak is folded in the acorn's tiny cup, so all the studies and results of Graf and Kuenen and Reuss and Wellhausen were folded close in Vatke's fertile teaching that the legislation of the Pentateuch is not the work of Moses, nor an actual primitive rule from which the people basely fell away, but the ideal construction of a later time. Had not Vatke's book been handicapped with much Hegelian philosophy, it would have made a better run. Certain it is that he had no immediate successor. Ewald's "History of Israel" appeared in 1843, and it is Pfleiderer's opinion that that "didactic romance" retarded the healthy study of the Old Testament by a whole generation. It disintegrated the Pentateuch into several documents, but it made the Deuteronomist's the last; and of the development of the religious consciousness of Israel it had nothing to say. It was not till 1866 that Vatke's doctrine found a public advocate in Graf, a pupil of Reuss, at Strasbourg, developing his master's thought which he (the master) had reached independently of Vatke, but had held back from publication, anxious, like Darwin, to answer the opposing critics in advance, and to that end to anticipate every possible objection. Even before Graf's publication Kuenen had come to doubt the priority of the priestly portions of the Pentateuch; and, when Graf's book appeared, he parted from it at the point where Graf distinguished between the priestly code and the priestly history, and assigned to the former a much earlier date than to the latter. That both the priestly code and history are subsequent to the prophetic books and histories was the heart of Kuenen's exposition in his "Religion of Israel," published in 1869–70. In 1878 Wellhausen's "History of Israel" recommended this doctrine to the German mind with so much cogency that it fairly swept the field, though leaving here and there some standard of inveterate prejudice to flaunt over a desperate few. That the first might be last, Reuss published his results, at length fully elaborated, in 1879 and 1881, dating his first intuition of the theory from 1834, a year before the prophecy of Vatke saw the light. It is not too much to say that this theory which assigns the extensive priestly code of the Pentateuch to the ninth century after Moses and the fifth century before Christ is to the Old Testament and to Hebrew history what the Copernican astronomy was to the sidereal universe. It gives it a new centre, and about that centre books and fragments which before went "wandering at their own sweet will" fall into harmonious order, rationally related to each other and to the central fact, and in their total manifestation furnishing

another illustration of the principle of evolution, as true of history and religion as of astronomy or biology,— first the blade, then the ear, then the full corn.

I have said that Vatke's book was published in the same year with Strauss's "Life of Jesus," 1835. Because Strauss's mythical theory has not prevailed to the extent which he anticipated, it has been too much the habit to disparage his entire performance. Especially do our Progressive Orthodox hold high their skirts as often as they pass this way, and assure their gentle readers that there is no smirch of Strauss's method or of Baur's upon their garments: Nevertheless,

"We sit here in the promised land
Which flows with freedom's honey and milk;
But 'twas they won it sword in hand,
Making the nettle danger soft for us as silk."

Not in its entirety, but to no mean extent, the mythical theory of Strauss, which never attempted to impeach the historic actuality of Jesus, has been taken up into the subsequent criticism of the New Testament and made a vital part of it. Its most brilliant recent application has been that of our own Martineau, with whom it is an instrument that demolishes the Messiahship of Jesus, though leaving some of us, if I may dare to say so, unconvinced. But Strauss's negative achievement was his better part which cannot be taken away from him. He made impossible any scholarly belief in the New Testament miracles as supernatural transactions. He made ridiculous the naturalistic makeshift of Paulus, which made every miraculous story the perversion of some worthless actual event; as, for example, the devil in the wilderness was an agent of the Pharisees endeavoring to entrap Jesus, and the wine of Cana was a stealthy present made by Jesus to his friends. The conscious critic must have seen himself and blushed when Strauss's book appeared. The judgment of Pfleiderer upon Strauss, that he rescued criticism from the blind alley in which it had been wandering and by a thorough and consistent criticism cleared the way for a scientific method, is a judgment that will surely stand. For myself, I cannot think without emotion of what Strauss did for me in my divinity school days. Thirty years ago this very time I was wrestling with him in the dark, and I did not let him go without his blessing. It was deliverance from the bondage of uncritical corruption into the glorious liberty of the children of reality and truth.

It seems almost impossible that Kuenen, in beginning with the *terra firma* of the prophets, and pushing out cautiously into the mysterious sea that moaned disconsolate on every side, should not have had in mind the method of Baur in beginning with the Pauline Epistles of most undoubted genuineness, and working his way out from them into the *terra incognita* of the other books. Certain of Baur's particular results have been amended by his disciples, a more liberal allowance of Epistles being made to Paul and his doctrine that Mark was the last of the Synoptics to appear having been absolutely reversed. Unquestionably, moreover, he pushed too far the *tendency* of the New Testament writings to reflect the varying aspects of the controversy between the Judaizing Peter and the universalizing Paul. But, when every proper abatement has been made this *tendency* remains as central and interpretative to the New Testament as the tendency to priestly or prophetic interpretation is to the Old Testament, like that marshalling the different books in their right order and giving a splendor of dramatic interest to the whole body of literature which it never had before.

Strangely enough it was in 1835 that Baur published his work on the Pastoral Epistles proving their second-century anti-Gnostic character, so doing his part with Strauss and Vatke to make that year altogether the most memorable in the history of critical science. His criticism of the Fourth Gospel appeared in 1844, and it denied its Johannine authorship and its historic character. We have lately been assured by Dr. Lyman Abbott that the New Orthodoxy decided twenty-five years ago that this criticism was not sound, and that the matter ended there. Hence it would appear that the subsequent work of our own Dr. Ezra Abbot was a wasteful slaying of the slain, and that all the criticism of the Fourth Gospel, for or against its authenticity, has been useless all these years. So it does not appear to all, and notably to Dr. Emil Schürer, the little finger of whose scholarship is thicker than the Andoverian thigh. As he

reads the riddle, the reaction from Baur's position, which was of a piece with the general reactionary temper midway of the century, reached its term just about twenty-five years ago, when a new tendency began, headed by the magnificent work of Keim,—a tendency which has been gathering force and volume from that day to this, and which has swept away everything of the Johannine authorship except a few traditional elements of fact and phrase which may have derived their original impulse from "the beloved disciple." This is the "sifted sediments of the residuum" of that claim which Schleiermacher made for the Fourth Gospel as the work of an apostle and eye-witness, and as such always to be preferred to Matthew, Mark, and Luke.

You will not forget that I am speaking of these critical matters as illustrations of the scientific development of the last fifty years. They are as much a part of it as the work of Agassiz and Darwin and Wallace. But what has been more remarkable, perhaps, during this period than any special method or result, whether in physics or biology or criticism or any particular field, has been the infusion of the scientific spirit into every form of thought. Science and metaphysics have not yet kissed each other, but in their hostile meetings they are continually changing swords. And metaphysics likes the feel of science's shorter weapon, and nothing will serve but that her own is made more and more after that fashion. Mr. Spencer aims at a philosophy which shall be what Theology once thought herself, *Scientia Scientiarum;* but the philosophers who cherish no such aim are thickening up their systems more and more with scientific facts. The metaphysicians feel themselves obliged to reckon with science as they go along. The old metaphysical contempt for the concrete things of science—"so much the worse for the facts!"—is falling into general disuse. Such "up in the air balloon-work" as the Nature-Philosophy of Hegel, such a beginning at the far-end to reach the meaning of the world, would be impossible to-day for any philosopher outside of a lunatic asylum. Nothing is more characteristic of our later philosophic thought than the amount of science which it holds in solution. Fifty years ago the dominant philosophy here in America at least was that of Locke. The Transcendentalists, with their idealistic and deductive methods, were a feeble folk. Long since, their doctrine, at first anathema to both Unitarians and Orthodox, became much more precious to the latter than to the former, in the hands of Hamilton dishonoring reason at the expense of intuition, in the hands of Mansell proclaiming the absolute imbecility of the human mind in dealing with the ultimate realities. The old sensationalism had never served the supernaturalist better for making revelation the demand of intellectual despair. The argument was distinctly, "Seeing that you cannot have anything without a supernatural revelation, open your mouth and shut your eyes and swallow that awhole." The trouble was, this *argumentum ad terrorem* encountered minds that could not be *scared* into believing anything, much less that which was obviously irrational or immoral. Among these was the younger Mill, in whom sensationalism reached its last refinement; some have thought at the expense of its essential character. A hundred repetitions cannot stale the quality of the splendid scorn with which he repudiated Mansell's doctrine of religiously accepting as if they were true conceptions which are revolting to our intelligence and moral sense. But who of us can forget the joy of coming on it unforewarned, and how our hearts leaped up to meet the generous challenge as we read, "I will call no being good who is not what I mean when I apply that word to my fellow-creatures, and, if such a being can send me to hell for not so calling him, then to hell I will go"? That moral certainty commended Mill to many whom his fundamental scepticism might otherwise have repelled. Two and two might not be four everywhere and always, but only good was good forever in all worlds. It was Herbert Spencer's unspeakable misfortune to come immediately after Hamilton and Mansell in the line of philosophical evolution, and to make their philosophic ignorance the basis of his theory of knowledge. Hence his "Unknowable Absolute," which should have been a pure negation according to their doctrine of the "Unconditioned," but which for him, though unknown, was well known, with such predicates as infinity and eternity, and manifesting its energy (another predicate) in all the marvellous variety of the natural

and human world. With Hamilton and Mansell he insisted on the unthinkable, and consequently unknowable, character of all the primary concepts of both science and religion. In this common ignorance was their reconciliation. If Science could call Religion an Agnostic, Religion could say, "You're another." And it is this aspect of Spencer's philosophy which relieves it of all those dreadful consequences with which it has been charged. If so much scientific knowledge, in despite of fundamental ignorance, why not as much religious knowledge? That "an unmanifested Infinite could never be found out" is surely the last thing that should trouble men who are living, as Martineau has said, in a universe that is "full of visions and of voices." I have spoken of the shortness of men's political memories. Their theological memories are quite as short. For all the orthodox, who are so eloquent in their assault upon the agnosticism of our time, seem to have quite forgotten that Hamilton and Mansell were agnostics before Spencer, and that their agnosticism was hailed by Orthodoxy generally with "tumult of acclaim" because it seemed to mean a miraculous revelation or no God and no religion. It was Hamilton and Mansell, orthodox of the orthodox, who raised the Frankenstein, which Spencer fondly hoped that he could tame, and to which so many now are crying, "Down!" while still he does not disappear.

Though Schopenhauer was born in 1788 (Feb. 22), and though his first publication was in 1813, and though now the bibliography of his life and writings counts its titles by hundreds, Channing had been dead ten years and more before this pessimist philosopher, hungry for recognition as the beasts that seek their meat from God, saw the beginnings of his fame. Many and often quite incongruous have been the elements that have swelled its rising flood,—a magic style, conservative reaction, the failure of the Hegelian bank to redeem its splendid promises, the despair of the democracy which he hated cordially, the dregs of Paul's theology, smatterings of Buddhism in sympathy with the conscious hell of men's unsatisfied desires, the surfeit of the over-fed and *ennui* of the pampered darlings of society, here an agony of personal experience and there an itching for some novel fad. Without ever having been the main current of philosophy, the pessimism of Schopenhauer and Hartmann has been at once the inspiration and the report of wide-spread sentiments and opinions. They have appeared in various forms of art,—painting that is contemptuous of beauty, and is only happy when it makes us sick or sad; fiction that, when Renan pleads for "a flower on these manure heaps," declines to make the incongruous concession. Doubtless there is sympathy with human misery in these developments, but there is also evidence that the glut of luxury has no more abiding satisfaction in it for the human heart than the enforced denials of the poor.

Meantime, in Germany there have been retreats on Kant and Hegel, and the new Kantians and Hegelians in England and America have mustered many earnest spirits,—Wallace and Green, the Cairds, and Seth and Flint and our own Everett and Royce; those sitting most loosely to the tradition riding down the choicest game. There is all the difference in the world between the man who finds himself in Kant or Hegel, and who is "to his native centre fast" for all their mighty stress, and the man who makes himself the merest echo of their echoes of the Eternal Word. For those who have conceived that in the new renderings of Kant and Hegel an ultimate philosophy has been attained, it must be dreadfully discouraging for one of the most promising of their set to turn and rend them as does Professor Andrew Seth in his "Hegelianism and Personality," insisting that these two are mutually contradictory terms; that Hegelianism is logically destructive of personality in both God and man. But, when we consider that the personal illustration of this contradiction offered by Professor Seth is Thomas Hill Green, in whom so many have found the largest ethical and religious help and inspiration, we are again reminded that what men's philosophical ideas mean for them cannot be measured by their logical significance. And when the same system of philosophy means everything for Caird and nothing for Feuerbach, everything for Martineau and nothing for Mansell, we are tempted to believe that, after all, the difference is much more in the man than in the

system, and that for the man born for religion the most unpromising system will rise to his heart's level, while for another the most promising will sink to meet the stature of his stunted soul.

It is an interesting circumstance in the life of Thomas Hill Green that he showed a steadily increasing interest in the system of Lotze. Other facts with this have been thought to indicate that he had begun to share in Andrew Seth's distrust of Hegel's logical results. It is hardly time for Lotze to be much in England; for the proverb is that, when systems die in Germany, their ghosts go to Oxford. Not all of them, a certain quota being generally detailed for cisatlantic walks. Let us hope that in the case of Lotze we shall not be obliged to wait so long; that what is now the satisfaction and delight and peace and comfort of a few persons may be all of this to many. For though in philosophy, as in religion, "all life is development, and all knowledge is in part," it cannot but appear to many that Lotze, pouncing upon his own wherever he found it, in Leibnitz, in Hegel, in Schelling, did fuller justice than any who had been before him at once to the particular and the universal, the real and the ideal, by showing, in Prof. Upton's careful phrase, "that the Eternal Thought and Will, which differentiates itself in infinite variety in psychical monads of nature and in the souls of men, ever remains in vital union with each and every individual, and thus interrelates and unifies the whole." Here is a pantheistic theism which, while preserving all that the most thorough-going Pantheism could of vital relationship between man and God, does not so merge us in his being that we have no life in ourselves, whether for worship of another than ourselves or for responsible devotion to ideal ends of truth and righteousness. And here, as nowhere else, is that taking up of science into metaphysics, and that preference of life's actual fulness to abstract formulæ, which are getting to be more and more the habit and the charm of philosophic thought.

In my divinity school days one of the boys of blessed memory, reading his Hebrew patiently from right to left, when he got to the end of the line turned sharp around and began to read the next line from left to right. I propose to follow his example, and, in considering what the relation of the Unitarian body has been to the half-century of philosophical and scientific thought and political change which I have meagrely set forth, though it has taken long, go back along the line of my advance, taking first the philosophical, next the critical, then the scientific, in the narrower sense, and lastly the political and social aspects of the long and crowded way.

When Theodore Parker preached his epoch-making sermon in South Boston, May 19, 1841, he was not by any means alone in his adhesion to the Transcendental school,—well named, as teaching that our highest and best knowledge transcends experience. Of the same school were Emerson and Hedge and Clarke and Francis and Ripley and Bartol and Cranch, with others of more modest fame, to whom were added in a few years a group of younger men, to think of one of whom is always to bring pleasantly to mind the whole noble company, Johnson and Longfellow and Higginson and Weiss and Frothingham and Wasson. When Parker wrote in 1839, "There are now two parties among Unitarians," and declared that Channing was the real head of the progressive party, he probably was not thinking of Channing's philosophical position, but of his confidence in reason and human nature, of his deprecation of "a swollen way of talking about Christ," of his regret that "a Unitarian orthodoxy" had already crystallized. But I have sometimes thought that Channing was the better Transcendentalist of the two, he by the natural bent of his mind, Parker by accident and conscious resolution. To read Parker's writings is always to be glad when he leaves his metaphysics, "as Joseph his coat in the hands of the harlot," and flees to those facts of experience among which he was as one at home. Such as it was, his Transcendentalism was his own, and his own concreteness marked its difference from that of the critical and speculative Transcendentalists of Germany. His philosophical debt was not to Kant, whose God and Immortality were only hypothetical conveniences for the working of his Moral Law but to the mystical Jacobi, the least critical of the intuitive school. Jacobi stood for the immediate knowledge of God, Immortality, and the Moral Law; and Parker took the same po-

sition, most fortunate for the work he had to do, putting, as it were, a private supernatural revelation at his command, and insuring a like privilege to all who should believe on him. But his philosophical thinking was merely the explanation of his own inescapable religiousness, not by any means the cause of it; and, spiritual democrat that he was, he was bound to predicate the certainties of his own heart of all mankind. Those certainties of immediate intuition were a splendid outfit for the preachers of a new departure in religion. They made it easy to give up the public supernatural revelation. I know that it was so with me. It was incomparably harder to give up those certainties of immediate knowledge for the patient inferences of scientific thought. That was a real wrench, the remembered pain of which I have in many a brother's side. If only we could have held fast conscientiously to those certainties of immediate intuition, it looks as if we might have swept the field. But it was not so to be. We must go forth like the fabled patriarch, not knowing whither; and we have come at length into a large place.

Doubtless there were those among us who, without any intervention of the intuitive method, passed from the sensationalism of Locke to that of Mill, but there were others who laid down their Transcendentalism at his feet; and I have thought that Mr. Frothingham's elaborate review of Mill's review of Hamilton marked for us better than any other critical event a parting of the ways. What could be so attractive in an idealism equally destructive of matter and of mind, making the former a mere possibility of sensation and the latter a mere possibility of feeling? It was, perhaps, the man behind the system, so simple and sincere; his incidental things, the book on Liberty in particular; and his beautiful devotion to our anti-slavery cause before and in the war. Mill's moral earnestness reflected a beauteous light on his philosophy, when Carlyle's "smoky chimney" wrapped his Transcendentalism in a black and sooty cloud. But Mill, at best, was the greatest in the kingdom of a dying cause. The method of his thought was metaphysical, not scientific, and was not profoundly affected by the scientific movement of the time. It was different with Herbert Spencer's, which, early in the sixties, began to exert a powerful influence upon the Unitarian mind. But there were those who, from the outset, saw that Spencer had put his worst foot forward in his "Reconciliation of Science and Religion," his miserable inheritance from the Hamilton-Mansell combination. I do not know a better criticism of that agnostic reconciliation than Prof. Everett's in the *Christian Examiner* for May, 1862. Like Browning's saint, he has, perhaps, "forgot it all." Then, too, it was our good fortune to know Spencer better indirectly, through John Fiske, than at first-hand,—a clear gain in charm of style, lucidity of exposition, and in the religiousness of the interpretation, to which Spencer himself has shown a steadily increasing inclination. The criticism of Martineau, also, has been an inestimable help, making the "Unknowable" of Spencer the continent of boundless knowledge. It is the most striking circumstance of our later philosophical development that we can call our own, in Martineau, a philosophic genius second to no other of our time, one that the boldest of the scientific are obliged to reckon with, and to whom those of us who seem to find him inappreciative of the deepest import of the scientific tendency and spirit are still indebted for a constant testing of our opinions and a frequent light on many a stumbling way, while for his religious help apart from pure philosophy our tenderest blessings crown his aged head.

So much for the relation of our Unitarian body to the philosophical movement of the last half-century. Our relation to the critical movement has not, I trust, been less honorable. Theodore Parker's translation of De Wette's Introduction to the Old Testament and Frederick Frothingham's of that to the New were clearly in the right direction. So, too, was Dr. Clarke's translation of Hase's Life of Jesus, which, though critical of the Tübingen school, made many notable concessions. For warm appreciation of that school, and especially of F. C. Baur, nothing has been written in America comparable to O. B. Frothingham's elaborate study of his life and writings in the *Christian Examiner*, which many of our preachers who once were young, but now are getting old, remember gratefully. In Edward H. Hall,

Baur and his school have always found an independent sympathy, and Dr. Hedge was frequently co-operant to the same end,—the recommendation of Baur's *tendency* theory as a key that unlocks more mysteries than any other in the New Testament. When Strauss's Life of Jesus first appeared, Theodore Parker's criticism of it was hostile in the main. It was the criticism of his youth. Dr. Hedge's "Mythical Element in the New Testament" was the criticism of his ripe maturity; and, making Strauss his text, he found that element quite as considerable as Strauss had represented it. It is impossible for me to trace the course of our relation to the criticism of the New Testament miracles and the life of Jesus. When Channing died, there were some Unitarians, even in the pulpit, whose Arianism was, like that of Dr. Francis Parkman, satisfied with a Jesus "one iota less than God." Midway of the century our radical position was that of Martineau and Freeman Clarke,—the position to which Dr. Lyman Abbott and many of the progressive orthodox have now come,—that in Jesus there was a perfect revelation of God in perfect man. But long since the enlarging thought of God and the increasing modesty of our knowledge of the deep things of man made such an arbitrary separation of Jesus from all other men irreverent and presumptuous to a degree that few of us can reach. What we have generally come to in the miracle matter is that we believe anything upon sufficient evidence, but must find the old theological, evidential miracle impossible, seeing that any established fact not heretofore included in those generalizations of phenomena which we call laws demands an extension of those generalizations which will include it. It is a far cry from this position to that of those to whom Theodore Parker's South Boston sermon was anathema, because it contended that Christianity did not now need the miracles to vouchsafe its truth. Dr. J. H. Allen has written recently of the miracles, "Not one of us thinks of defining Christian fellowship by the acceptance of them; not one of us would stake a single point of his religious faith upon them; not one of us appeals to them as argument for the spiritual truth." And the American Unitarian Association publishes these statements to the world. Yes, *it does move*, as Galileo *didn't* say, this dear old world of ours!

The relation of our Unitarian development to Old Testament criticism has been even happier than its relation to that of the New Testament. Dr. Noyes made good beginnings for us here with his contention for the dual authorship of Isaiah and the inferiority of Chronicles to Samuel and Kings. Parker's "De Wette" made the late origin of Deuteronomy as clear as day. Allen's "Hebrew Men and Times" domesticated with us all that was best in Ewald's great advance; and, as for the splendid reorganization of the Old Testament literature by Vatke and Graf and Reuss and Wellhausen and Kuenen, our English brethren, Wicksteed and Armstrong were among the first to give it cordial welcome. Calthrop and Gannett and others of our American students were not far behind; and Prof. Toy, whom now we dare to call our own, has given it his scholarly support and illustration. Its intrinsic rationality and its alliance with a general scheme of evolution embracing every aspect of the world have commended it to us so widely that there is something awful in the loneliness of those who are still fondly hoping that the ancient landmarks are to be restored.

A word concerning our relation for these fifty years to the development of science. If one thing more than any other has characterized this development, it has been the resolution of apparent difference into essential unity. The spectroscope finds mundane minerals and gases in the farthest stars. Agassiz declared an ideal unity in the progressive forms of life. Then came Darwin, and declared the unity to be actual and genetic. The correlation and conservation of forces is another and, perhaps, the grandest illustration. To the unities of nature have been added the unities of language, institutions, and religion. "That they all may be one,"—this is the song which all the sciences are singing. All of the special unities go back into one central unity. All things and men report the unity of an Infinite and Eternal Power. There is no such Unitarian as science. There is no better and no grander Unitarian literature than hers. Unitarianism has been called a movement of thought in sympathy with science. Good! And Science has returned the com-

pliment. It always has been, but never before so obviously as in the last half-century, a movement of thought in sympathy with the Unitarian idea, the Oneness of the world reflecting the Oneness of the Eternal Spirit, —God.

But, if any doctrine was more essential to Channing's doctrine than the unity of God, it was the dignity of human nature. What, then, has been our denominational bearing toward the Darwinian doctrine of man's origination from the lower forms of life? What a challenge here to Channing's "one sublime idea"! And yet, although there was at first, no doubt, some natural reluctance to accept a doctrine apparently subversive of our most precious thought, it is a fact that we were first among the sects to give to Darwin, first a patient hearing, and then the assent such hearing made inevitable and not to be withheld. Verily, I say unto you, we have had our reward. For what seemed the wreck of our great faith in human nature has been its grandest confirmation. For nothing argues the essential dignity of man more clearly than his partial triumph over the limitations of his brute inheritance, while the long way that he has come is promise of the potency that will carry him still on and up till heaven is over him with all its stars.

What has been our relation for these fifty years to the political changes that have made them of almost unexampled interest in human history? It was James G. Birney who declared the American churches to be the bulwark of slavery, and that terrible indictment was made good over and over again by Garrison and by our Unitarian Oliver Johnson, looking back from the high vantage of his serene old age. Of that terrible indictment we must take our part. We may console ourselves with thinking that some of the other churches did much worse than we; but, then, we might have done much better. Yet must we not forget how many were found faithful in the righteous cause, not only Channing and Parker and Clarke and Furness and the Mays and Simmons and Knapp and Stetson and Hall and Longfellow and Weiss and Higginson and Frothingham and Wasson, but a great and noble company; as long ago as 1843, one hundred and seventy-three Unitarian ministers pledging themselves "before God and their brethren never to be weary of laboring in the cause of human rights till slavery was abolished, and every slave made free." That was a large proportion of our whole clerical force. And there were laymen of an equal mind. Few, indeed, were those who later could congratulate themselves, after the manner of one, that they had never in sermon or hymn or prayer reminded their people of the tremendous contest which was going on. Lovers of peace, we did our best to soothe the miseries of war; and I do not know of any general whose laurels seem to me more enviable than those which wreathed our Hotspur's honored head, though they were won not on the embattled field, but wherever the Sanitary Commission did its sacred work or made its strong appeal. And in the less dramatic, but not less important, contest which has since been going on over the civil service, I dare believe that the good cause has found a fair proportion of its faithful friends and helpers in our ranks. Not altogether void of honorable significance for all our captains and lieutenants and the rank and file is, I trust, the fact that it was our Unitarian Sumner that introduced the first bill for the reform of the civil service, that it was our Unitarian Jenckes who, in December, 1865, initiated the first practical reform measure, and that for twenty years the head and front of that offending which the spoilsmen hate as slavery hated freedom has been one who is a vice-president of our American Unitarian Association, and the president of our National Conference of Unitarian Churches, whom I need not name.

> "That such a man could spring from our decays
> Fans the soul's nobler faith until it burn."

And what is the comment of this last half-century and of our part in it upon the word that Channing spoke, the spirit of his life and work? To me it seems as if the years, which have in some particulars, in many, taken us further from his theological opinions, have only drawn us nearer to the power and grace which made him what he most essentially and completely was. It must be confessed that the developments of theological and critical science have made for the destruction of many forms of thought which Channing held to with a

tender loyalty, albeit with some intimations of distrust. The years have so wrought, and we have been so subject to their stress, that we cannot think of the Bible as he thought of it, nor of Christianity, nor the miracles of the New Testament, nor of Jesus, nor of the mystery of his atoning death. But there has been no change for us which is not easily within the scope of that freedom which he claimed as the inalienable right of that infinite and eternal being which he discovered in the human soul. The Magna Charta of our widest liberties was written by his fearless hand. And in the exercise of these liberties we have arrived at many splendid confirmations of those things which were to him the best of all,—the unity of God, the unity of God and man, the dignity of human nature, the tokens of God's presence in the universal heart of man. Not long before he died he wrote and preached that the resemblance of Christ's greatness to other human greatness, and of the Bible to other precious books, was much more to him than their difference. How, then, would he have rejoiced in our new science of comparative religion and all the sympathy of religions that it teaches and involves! Of all the great ones who have gone over to the majority (a strange experience for him!) I do not know of any who would have grown old more gracefully than he, or coming back to us would find himself more perfectly at home. I like to think what pleasure he would find in Martineau's last book and in such sermons as those of my friend Potter, over which I say, "This is how Channing would have written if he had kept right on." Lover of peace, when slavery chose the dread arbitrament of war, he would have said as easily as Garrison, "God speed the better side!" and, when slavery perished, he would have said a glad Amen to Whittier's song: —

"Not as we hoped; but what are we?
  Above our broken dreams and plans
  God lays with wiser hands than man's
The corner-stones of liberty."

And he would have taken a serener joy in Whittier than in any other poet of our time. "Old Unitarianism," he said, "must undergo important modifications and developments." It has undergone them, and I think he would approve the change. For we have managed somehow to organize liberty. If he had stayed or if he should come back, I should expect him to be with those of us who would like to purge the creedlet of our preamble of the phrase which would shut out James Martineau from our fellowship, seeing that he does not think that Jesus was or thought himself the Christ. I know he would rejoice in the extension of all noble opportunities for women,—the most significant of all the social changes from his day to ours; that he would be with those who are endeavoring to make an honest business of our civil service; with those who are striving for the improvement of our prisons and our penal legislation; that he would listen patiently to Edward Bellamy and Henry George as he did to Bristed and Fourier and Ripley and the other social theorists of his time; that we should find him with our temperance reformers, unabashed because the end they seek seems so much further off to-day than it seemed to the enthusiastic Washingtonians. I am sure that he would wonder at our general apathy over the progress of our political ideas in Europe, and those large spiritual eyes would dilate with sad astonishment when he read of the Chinese Exclusion Bill which our National Congress has passed, and which our President, who formerly had more humanity, has signed. He would have been prominent in your Boston meeting a few nights ago which protested against this horrible iniquity, as he was in that which protested against the murder of Lovejoy in 1837. If his appreciation of the elder Garrison was imperfect, the younger would have had his perfect sympathy when he wrote the words of Lowell with an application as complete and damning as they had in 1848: —

"Massachusetts,—God forgive her—
  She's a-kneelin' with the rest,
She that ough' to ha' clung forever
  To her grand old eagle-nest;
She that ough' to stand so fearless
  Wile the wracks are round her hurled,
Holdin' up a beacon peerless
  To the oppressed of all the world!"

Fifty years since Channing died! Wonderful years! Thank God, and thank the fellow-laborers with him for all that they have done for Righteousness and Truth and Love. Let us be glad for Channing's spirit working

in these years, and that we who love his name and cherish his great memory and high example have not been wholly faithless in the work he loved so well. Let us be glad that, if we have surrendered many things he cherished, it has been in obedience to a law and spirit that he would not have us disobey. And may no past attainment stay our feet, but, so long as there is any truth unknown or any sorrow unconsoled or any monstrous statute unrepealed, may we go on, go on, praying to Him who is the light of all our seeing,—

"Lift us and light us on our way, that, casting
Each burden, doubt, and pain before thy feet,
We may go on in progress everlasting,
Into communion perfect and complete."

OUR NEW LITURGY.

WHAT SOME OF US WANT.

II.

Ought we to use the ritual of the Church of England? Some of our churches have tried it faithfully, and not wholly fruitlessly. One of them has used a modified form of that ritual for a hundred years. It was a noble and brave deed on the part of James Freeman and King's Chapel.

That liturgy might well be the basis of ours. There is nothing in the English service book which is really English, unless it be the wisdom that let drop part of the Roman ritual, or the prudence that, in time of conflict, sent forth the intentional ambiguity of the Thirty-nine Articles.

There is almost nothing in the book that really originated in England. The collects — many, if not most of them — came with the prayers and anthems from the Continent or from the East; while even the prayers for the king are but versions of earlier Gallican or Spanish originals. This is not to the book's dispraise. It is to its glory. That is why it is so good. It was born, not made. So must everything be that now springs from the activity of the Spirit. What roots itself in the living God, partaking of that vital sequence by which he keeps his invisible Church alive, must come by a certain natural genesis, and be a genuine child of the past.

Within a hundred and fifty years, at London, Liverpool, Boston, Brooklyn, Philadelphia, Chicago, and elsewhere, we Unitarians have prepared and published some scores of liturgies, rituals, and creeds, with almost as many prayers as those of the whole Church of Christ besides, during all its history. What has become of them? They passed like autumn's leaves. They were expressions of a passing thought, of a temporary and transient condition. Do we need more of them? Do we need more of such utterances to which our children's children will look back, wondering what they were for?

God knows they were words of honesty. There was behind and within them a noble and high truth or faith. Some of them were bugle-notes that rallied the few who fought for freedom. But they are now only echoes from a battle that was fought and won for liberty. We are victors there. We hold that ground. What are we now about to build upon the field? Let it be no monument to any mortal leader, no tower to perpetuate the name of a sect. Indeed, our question is, What is God about to build? not we; for here men do constructive work only as they give themselves up to the leadings of the Spirit, and vigilantly watch in silence for hints and whisperings which are not of earth.

The real prayers and rituals of God's Church are wrung out from the agonies of men and the anguish of nations. The English Church service is good, because the Puritan was earnest and the hand of Cromwell was heavy, so that the tears of the people flowed while they prayed, and royal blood seems to have given color to the cup of that sacrament.

Let the makers of our liturgy beware of offering us any cheap expedient. To enfeeble and dilute yesterday's words will not meet to-morrow's needs. Our children are to have a life as deep and earnest and tearful as that of our fathers.

Our Unitarian versions are apt to be feeble. Our *Te Deum*, for instance, is weak where it should be grand. "It pleased thee that he should be born of a Virgin" is poor and thin for *nec horruisti Virginis uterum.* "Bent on delivering man, thou didst not

abhor thy human birth," would better express the bold conception.

And that suggests our habitual feebleness in our feelings publicly expressed, as though we were but studying science when we should be abandoning ourselves to prayer. All honest observers notice this. "Unitarians," says Emerson, "forget that man is a poet." Longfellow's word is equally emphatic. The whole worthlessness of our public worship springs from our trying to make it a work of the understanding. That is just what prayer is not. It is the voice of devout passion. "Prayer is the soul's sincere desire." It is a feeling. It is more than desire. It is often the voice of regret and of humiliation. It is the utterance of anguish and of semi-desperation, as well as of joyful confidence and of soaring anticipation. It is the voice of old age as well as of childhood, of sinners more frequently than of saints, and a voice not so often heard from the bridal chamber as from beside the grave.

Of all these moods and needs, not one is now new to human experience, but every one of them is new at some time to every human heart; and all of them have found grand and adequate expression in the devout literature of our Christianity, which we should claim and cling to as our own. I am speaking for those who intend to claim it as their own. We recognize our debt to it. We are its children: we will not fling away our birthright. Our Church must be the heir of all the ages as well as the latest born of time. We recognize the divine right of Buddhism. It is no pretender. But we send our mission to Japan to say: *Bonum bonum, sed optimum melius est!* We would crown your heavenly patience and human resignation with the cross that stands for Love's aggressive conquest. So we say to the Jew, We see the monstrous wrong done to your people, but we see no way to arrest it until you claim Christ Jesus as your own, and see in Christianity the culmination of Israel's glory.

For ourselves, we cannot blow both hot and cold, or allow our trumpet to give any uncertain sound as to our loyalty to Christ and his Church. We say of that Church as a whole what Newman said, in 1841, of the Church of England: "It has endured all vicissitudes of fortune. It has endured in trouble and in prosperity, under seduction and under oppression. It has been practised upon by theorists, browbeaten by sophists, intimidated by princes, betrayed by false sons, laid waste by tyranny, corrupted by wealth, torn by schism, and persecuted by fanaticism. Revolutions have come upon it sharply and suddenly, to and fro, hot and cold, as if to try what it was made of. It has been a sort of battlefield on which opposite principles have been tried. No opinions, however extreme any way, but may be found . . . among its bishops and divines. Yet what has been its career on the whole? Which way has it been moving? Where does it find itself at the end?"

We see in that Church the activity of the living God. We see it to be the friend and the saviour of the home, the school, the State, and of the individual soul. We see there, indeed, the grandest conflict God has ever given men to see between the energy of individual genius fighting for fresh views or new instruments and the self-preserving instinct of institutions. It seems at times as though organizations could thrive only at the cost of the individual, as though devouring their own children for food. It is not true. And all the Church of God, with all its sects and schisms, seamed with scars of old battles and bleeding with fresh wounds to-day, be it Quaker or Calvinist, Greek or Lutheran, Roman or English, we revere it as its children, and we claim it as our own.

Feeling so, why do we not seek refuge and find rest in the Episcopal Church or in the Church of Rome? Simply because we see that any church which forbids its priests to officiate in any place or to fellowship with any worshippers, when good-will invites them, is building, in so far, on an unchristian foundation, and is out of time and out of place in America. Both churches are shackled by wrecks of customs left clinging to them from their old-time conflicts. A church that casts out the Puritan is out of place in America. Every real Churchman is narrow. William Palmer went to Russia in 1840, trying to establish better relations with the Greek Church. In behalf of the Tractarians he presented a copy of "Plain Sermons" to the Princess Meschersky. She appreciated it; but she promptly returned him a copy of Baxter's "Saint's

Rest," and assured him that she saw in England more Christianity outside the English Church than in it.

So with us. We want no sham Catholicism. We believe in the Holy Catholic Church; but it is a church of which Rome, England, or Russia keeps each but a single cloister, while Protestantism now largely fills the body of the house, and God in Christ continually blesses and enlarges the whole.

And yet we see clearly that Protestantism, born of battle and stained with the blood of its foes as well as with its own, is still in bivouac, camping on the field, in presence of the foe. This is not our abiding place.

We Unitarians are not Protestants; we are not Churchmen; we have never held the ground of either,—not that of the Infallible Book, not that of the authority-clad bishop. Our foundation is more nearly that of the Quakers, who build on the present authority of the living Spirit. We build on the Conscience and on the Soul. Resting there, we see that the prayers of Protestants are vastly inferior to those of Churchmen. The echoes of battle linger about them, and they smell of powder. At best they are brainy, self-conscious, man-made, and unreal. They are too often an argument, an explanation, or exposition. They are struggles of the understanding, not voices of the Spirit. Too often they are contentious, belligerent, dogmatic. Those of heretics surpass them. The prayers of Theodore Parker are vastly better than those of Joseph Cook. The latter used to sound like the belchings of a Columbiad. So Presbyterians recently prayed that the ship which was bearing Dr. Briggs to Europe might go down in mid-ocean. Rationalistic arguing or Calvinistic cursing is not prayer, even though it utter "sincere desire." Parker was least belligerent when in prayer. So should all men be. Prayers, like music, should unite and not divide; and to the voice of all true prayer, as to the voice of music, the heart of every man does respond.

What, then, should be our new liturgy?

An endeavor will be made to answer this question in the next and closing article.

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PROF. FREDERIC HUIDEKOPER.

Three devoted friends of the Meadville Theological School have within a twelve month moved on to the higher life. Dr. Thomas Hill, Alfred Huidekoper, Esq., and now Prof. Frederic Huidekoper. It is not often that a college or school meets with so great a bereavement in so short a time, or that any institution has such benefactors to lose as they have been.

Frederic Huidekoper, the son of H. J. and Rebecca (Colhoon) Huidekoper, was born in Meadville, Pa., April 17, 1817, and died in the place of his birth, May 16, 1892. He was educated by private tutors at home, and entered Harvard College in 1834; but, his eyesight failing, he returned home, and worked on the farm for the restoration of health. This was succeeded by travel and study abroad for one or two years, when he returned and studied theology at Cambridge. In 1844, in connection with his father, he established the Meadville Theological School, in which he served as professor for thirty-five years, giving his labors gratuitously, his eyesight failing more and more until its nearly entire loss compelled him to resign his professorship; but he continued to the last year of his life his literary and philanthropic labors.

The care of his large estate, the beautifying of his neighborhood, and the distribution of Christian literature of a liberal kind to ministers of all denominations in fulfilment of the Brookes Trust Funds, given at his suggestion by Joshua Brookes of New York, have occupied his later years.

He married Miss Harriet W. Thorpe of New York, by whom he had four children, two daughters of whom, Mrs. Perry and Miss Anna J. Huidekoper, with their mother, survived him.

Two questions are asked when our friends leave us, What services have they rendered, and What were their characters?

While Mr. Huidekoper rendered most valuable services in the Theological School in the city of Meadville, in the composition and publication of his original and valuable works, and in the management of the Brookes Funds, they were all gratuitous. Not only so, but he gave largely from his own resources to accomplish his philanthropic purposes,—$10,000 to found an in-

dustrial school in connection with the common school of Meadville, $6,500 to the Theological School, a large amount of his own means to add to the income of the Brookes Fund for ministerial libraries, and $3,500 to the city library. He had well learned the lesson that service was the mission on which we were sent into this world; and nobly he fulfilled it, with heart, hand, mind, and purse.

His theological and historical works are principally contained in two large volumes on "Judaism at Rome," "Christ's Mission to the Underworld" and the "Indirect Testimony to the Genuineness of the Gospels," of which several editions have been published. Scholars at home and abroad have recognized the originality and value of these monographs.

One chief department of his life-work was teaching, which he pursued with unflagging industry and devotion till his darkening vision compelled him to resign it. He encouraged his pupils to pursue their inquiries with fearless independence within the bounds of reason and faith. Far from resting on mere intellectual results, he included in reason the exercise of the moral and affectional faculties as well. He was not deterred by great names or popular opinion from looking into the validity of current beliefs. He closely resembled his friend, Dr. Ezra Abbot, late professor at Harvard, in the painstaking care and labor with which he followed up his investigations. I need not say the habits he followed himself he encouraged in those under his instruction.

As an author, he seemed unconsciously to have adopted Herbert Spencer's rule of a good style as consisting in an economy of words and a saving of time. So chary he was of amplification or repetition that, like Sallust, he might sometimes be deemed obscure from paucity of words. On his page flights of imagination and bursts of enthusiasm found little welcome. To put in the mind of the reader the exact transcript of the thought, nothing more, nothing less, as it existed in his own mind, was the limit of his ambition.

His mind was naturally a legal one. He abode, with qualifications, by the record. He went by the book. He was governed by the evidence. A father once spoke of his son, a noted free thinker, that, if he had first studied law, then practised it several years, then sat for several more on the bench, and learned to estimate the value of evidence, he would then be prepared to judge of the truth of Christianity and its records. The mind of Prof. Huidekoper moved with great caution, but with great confidence and independence. While he was free as Niebuhr in judging of Roman history and characters, he was as cautious as Norton in investigating and judging of the genuineness and authenticity of the New Testament. He was a patient inquirer, and he would not close any question until all the evidence was in. And, even after he had made up his mind, he was still ready, on the presentation of new facts, or new phases of the subject, to reconsider his position, and admit a reconstruction of his beliefs. Successive editions of his works show this habit.

His philosophical opinions sided with Aristotle rather than Plato, with whose vagueness of thought he had little patience. With much modern thought and the vast speculations, philosophical and theological, of popular authors, he had small sympathy. He read books rather than magazines. But of course his failure of sight was a great hindrance to general reading, though it might create greater internal activity of mind, and condensation.

In religious faith and spirit he was a devout and faithful disciple of Christ. His studies had not swerved him from the trust of his childhood. In childlike reverence for the heavenly Father and tender sympathy for man none surpassed him. His trials, and they were not few or small, brought no acidity to his spirit or pessimism to his faith.

Prof. Barber, in his appropriate and beautiful address at his funeral, relates that "one day before he went away he seemed to see friendly hands reached out to him along the sidewalk as he walked, and hands of dear friends absent or departed. His clear sense declared it to be illusion, but it was illusion that was prophecy. So another day he saw the walls of his rooms sink away, so that he sat and looked out on the fields above. The walls of sense have dropped away forever, and he looks out with undimmed vision on the fields of God." "Blessed are the pure in heart, for they shall see God." He has gone from the earthly home, where he

had every tenderest care and devoted sympathy and affection, to the heavenly home, where he will be greeted by hosts of friends, by his angel daughter, long translated, and by the darling son of early manhood.

A. A. LIVERMORE.

THINGS DOUBTFUL AND THINGS CERTAIN.

A SERMON BY REV. GEO. BATCHELOR, LOWELL, MASS.

"The grass withereth, the flower fadeth; but the word of our God shall stand forever."—ISAIAH xl. 8.

The mind of the modern world has been greatly disturbed by the discovery that in religion, as in everything else, there is nothing absolutely fixed and unchangeable. The discovery ought not to have excited fear, and will not when it is understood.

In human life nothing is fixed, nothing is permanent, nothing is unchangeable. But changes are of two kinds. There is the change of growth and the change of death. Some things change because they are passing: others change because they are coming. There is a melancholy text which is often wrongly applied: "Strengthen the things that remain that are ready to die." That refers not to the great things of religion itself, but to the state of your own faith and hope. Of religion itself we should say, Strengthen in yourselves the things that remain, because they cannot die. The world was never so rich in faith as now. Faith never rested on a foundation so firm, and religion never before had such masterly power over the lives and fortunes of men and nations as it has to-day.

The modern world has indeed rebelled against the authority of priest and church and creed. It has done well. Ecclesiastical authority of every kind has lost its sanction and its terror for well-instructed men and women. They who fight to retain the authority of church and creed and priest fight a losing battle against the noblest instincts of the race. The old, formal, artificial authority of the Church has grown to its mighty proportions only to fade and fall away. But the authority of religion is rising into new forms of growth, and will not pass away,

"One accent of the Holy Ghost
The heedless world hath never lost."

Great truths come first into the world as dreams. The dreams become hopes, the hopes strengthen into convictions, the convictions become commands, and thenceforth control the life of man. At first these truths are assisted by external authority. At last they become the basis of authority. The religious thought and feeling of the world have now reached that stage of growth in which as never before they begin on their own merits to command the lives of men; and, so doing, they enter upon a career in which religious authority will grow until the world is willingly obedient.

Having this in mind, it is time that liberal thinkers should show the new basis of authority and exercise it. If a church, in selecting a minister, does its duty, it is his fault or a sign of his unfitness if he speaks as a common man, uttering private opinions of his own which his hearers are at liberty to accept or to reject as they please. If they have done their duty and he has done his, he speaks to them as the voice of the common conviction, the common hope, and the common conscience of the people. Faith, Hope, Charity,— these are his great subjects. Speaking upon them, as he has the right to speak, he speaks with authority,— an authority not his own. "My doctrine is not mine. The word which ye hear is not mine."

Now, in order to explain our doctrine of liberty, the right of private judgment, and the freedom which we all claim and practise, in thought, speech, and action, I must make a distinction between opinion and belief. Taken in the popular sense, opinion denotes a feebler form of conviction than belief. Opinion I shall use to denote the things which we consider probable; belief, to denote the things which we consider certain. Now, we encourage freedom of thought, private judgment, and opinion because we believe they lead up to certainty of belief and moral authority.

But this statement implies that the church and the minister have great certainties which they may confidently trust, that in this modern world of novelty, of doubt, of scepticism, of the destruction of old things, while creeds are passing and science is grow-

ing, we may still know and trust the realities of the spiritual life, and, whatever changes and perishes, still keep close to the sanctuary where is the hiding of the power of God. This I affirm. There is a common faith, a common hope, a common duty, which are real because they represent the essential parts of human nature; which will endure because over them passes only the change of growth; which are accessible because they now furnish the noblest elements in the daily life of all right-thinking men.

It does not follow, however, that because these things are simple and certain they are always clearly seen, any more than the most active and permanent forces of our physical life are seen. The liberal minister to-day must have many doubts, must face many difficulties, must submit to see many dearly loved fictions pass away. But, if he be modest, faithful, and sincere, all this pioneer work leads him up to the place where he can speak with the authority of which the people have made him the mouth-piece. He will speak the things which men know and confess, but fail to do. He will draw out of the hidden recesses of their own hearts the convictions they have never used, the beliefs they have never spoken, the hopes they have never recognized, the ideals they have never realized, the duties they have never done. He will call them back to themselves. He will speak, so that they will hear no mere opinions of his, but the voice of their own manhood speaking with divine authority. Where the people so listen and the minister so speaks, there the everlasting gospel is preached.

If, now, I should attempt to state this common faith and hope, time would fail me; for the grounds of religion are as wide as the whole field of human knowledge and life. I select, therefore, but one point, and that the one about which there is controversy everywhere; namely, the revelation of God in Christ.

Note the controversies going on now for years in all the leading magazines of Europe and America. Note, also, the names of the disputants,—several bishops of the Church of England, Gladstone, Huxley, Ingersoll, Mrs. Ward, and many others. Can there be any certainty where such giants disagree? I venture to say in all modesty that, noting the distinction I have made between opinion and belief, we may arrive at substantial certainty even in these things. First, note the fact that the dispute is not, primarily, about the essentials of the teaching of Jesus, but as to the events of his life and death. Here I make the first distinction. In regard to the person, the nature of the office, the work, the miracles of Jesus, and as to the records which are the scanty memorial of his life, there exists, and will exist to the end of time, the utmost difference of opinion, because these things are not the truth itself, but circumstances alleged to explain the coming of the truth into the world.

We look back to the origin of Christianity as we look at a sunrise on a misty morning in June. We see light, color, change, mystery, glory, the freshness of a new day. But no outline is fixed. No landmark is permanent. No clear vision is possible. The painter would fix the scene. But before he catches the secret of its glory it gives place to a new surprise of beauty. But mark this. The changes are two in kind,—the change of that which gleams in the morning mist as it passes, and the change of the sun behind the mist, as he puts off his garments of cloudy glory, and rejoiceth as a strong man to run a race. So is it with the origin of Christianity. In its records we have the mystery, the glory, and the uncertainty which always mark the beginnings of greatness. Of the birth of Jesus, the length and order of his ministry, and the place and form of his teaching, not a detail is known past a doubt. Each month gives us a new harmony and a final explanation. But no theory survives its author, and after eighteen centuries we are as far as ever from the possibility of writing an exactly true life of Jesus.

All this is the realm of opinion and the field of controversy. Dealing with such questions, wits are sharpened, superstition is banished, and interest in deeper questions is awakened. But these are not the essentials of Christianity, nor of the growing faith of mankind. These are not the grace, mercy, and truth that came by Jesus. No matter how the historical questions are settled, there need be no doubt as to the essential teachings of Jesus. Faith in God, belief in the immortal life, confidence that in all events and changes, in all powers and forces, in life and death, in joy and sorrow, in

peace and war, in pain and pleasure, in whatever has been and is and shall be forever, here and everywhere, one purpose of goodness and wisdom is working toward glorious ends for man,—these are elements of the growing faith of the world, clearly taught in the glad tidings of Jesus, and found to-day in every church and nation.

Make all the deductions of the most extreme criticism, and the one essential fact remains beyond dispute,—out of Judea did shine this great and holy light. To-day it is shining still, because it was and is the natural and highest expression of human hope and longing. Jesus spoke with authority because he gave back to every man his own best thought in a form so perfect that the hearers were astonished at its sublimity. He spoke with authority because he announced the principles which explain the universal hopes. He spoke with authority because he uttered no mere opinions of his own, but convictions,—the convictions which come to the race out of its contact with realities. Opinions are important. But, so long as they are private and peculiar, they have no great value. One has a perfect right to his private judgment and opinion on all subjects. But, for instance, his private opinion as to the shape of the earth, as to whether it goes around the sun, or as to the existence of a law of gravitation, he had better keep to himself, if it contradicts the common faith of man.

Now, when we investigate the statements of men as to Christianity, we find that they may be separated into two classes. On the one side are opinions, with no agreement and no certainty; on the other, convictions about which there is no dispute.

Let me put before you a list of opinions on the one side, and of beliefs on the other, and see if the distinction does not justify itself. On the one side are things certain, on the other things uncertain, in the teaching of Jesus.

1. What he taught as to citizenship, government, property, is in dispute.

There is no doubt that he taught love, justice, liberty, and the equal right of every man to an inheritance as a child of God.

2. What he taught as to the existence and power of a personal devil is in dispute. That he believed in a God of love and power and wisdom no one doubts.

3. Whether he himself expected to come in clouds of glory as the judge of all the earth is in question. No one doubts that he announced the principles of justice and judgment by which every man must stand or fall.

4. Men differ as to whether he did or did not believe in a possible eternity of punishment. No one doubts that he taught that the laws of the good life and the certainties of retribution are the same in all worlds and for all sorts and conditions of men.

5. Churches are founded in opposition to one another on diverse interpretations of his claim to authority and demand of personal loyalty to himself. But no one need doubt that first of all he put allegiance to the law of duty, and made the human conscience the throne of the divine authority.

6. Opinions are divided as to whether he did or did not rise from the dead in his flesh and blood and did or did not teach the resurrection of our bodies. No one ever dreamed of doubting that he taught the immortality of the soul.

Here now are six particulars in which the teaching of the founder of our religion stands out clear and plain. I submit that they are the important and essential things. They are,—

1. A living God; 2. Man his offspring; 3. Justice the supreme law; 4. Retribution for every man according to his works; 5. Duty the test of conduct; 6. Immortality the outlook.

But, in perfect fairness, now another question must have attention. Admitting that the world agrees that Jesus taught these things, does the world agree that they are true? First, I answer that more agree on this point than on any other subject of religious belief. Second, and what to me is vastly more important, these are the growing convictions of the world of men. The drift of enlightenment sets that way. Third, and still more convincing to me, is the fact which, so far as I know, has no exception,—that all men of knowledge, Jew and Gentile, agnostic and Christian, deist and doubter, scientific expert and plain man of affairs, all agree that, if this universe was the best kind of a universe, these teachings would be true. All agree that they express the natural and universal hopes of men. All agree that they would be happier, and that this

would be a better world if all men lived according to these plain teachings of the gospel.

To me these considerations are conclusive without other evidence. If I can find out what ought to be true, I am content to believe that it is true. For this universe is the production of sanity, and not of disorder. It is too great and glorious and orderly and beautiful in all its mighty sweep of power to allow any exception in the case of man, who, if he were not provided for, would be the one blot on the universe, the one element of disorder in a system of things which from everlasting to everlasting proclaims power working forever under the forms of law majestic, beautiful, and unchanging. If these doctrines would be true in the best conceivable universe, then they are true in the actual universe,—unless, indeed, we have reached the top of things, can look off into depths of wisdom greater than were needed for the evolution of this visible world set in this system of suns and stars. To me it seems a pitiful thing when a great man comes fairly up face to face with these essential doctrines, on which confessedly the highest happiness and progress of the race depend, and says, These things are good, they are rational, they ought to be true; but, alas! I have learned to depend upon proof, and you give no proof to which a witness could add his oath in a court of law, and, therefore, I cannot believe. That seems a pitiful thing, because it implies the giving up of the best part of his moral nature to the dominion of his logical faculty, and almost justifies De Quincey's remark that the under standing is the meanest faculty in man.

On these great affirmations of the moral convictions and universal hope of man, I believe the preacher of Christianity may fearlessly take his stand, and speak with authority, commending himself, as Paul did, to every man's conscience, etc. He may not be able to offer *proof* to every doubter, but, better than that, he will have upon his side the heart, the conscience, and the hope of every hearer. He will not timidly offer the suggestion that you may hope if you can. But he will say: You must hope if you are a man. You must believe, if you are a woman, and give all parts of your nature due opportunity to speak. When the minister affirms that love ought to rule in this world, he is speaking no private opinion of his own. And, when he says it will, he makes an assertion for which there is a million times more proof than there is that the sun will rise to-morrow morning or that the grass will come after rain. Therefore, I say, when you know that you are thinking in the right direction, when you know that your hopes are worthy, when you know that what you wish to be true ought to be true, when you are in the stream of the common hope and desire and conscientious expectation of mankind, then do not hesitate to let yourself go in that direction with all your power. That is the way of moral growth. It is the highway of gladness. It is the way which grows brighter and brighter unto the perfect day. Upon that royal highway you will meet the elect sons and daughters of men. The poets are there. The prophets, the seers, the heroes, the men and women who have made human life illustrious,— all are there. The sane, the sound, the wholehearted, the well-rounded, the full grown, they who are to lead the progress of the future, you will find upon this highway of faith and hope. And this I say not as a Christian believer alone. For it is the plainest conclusion of the most modern discovery and foresight that the future evolution of the human race must be along the line of its highest hopes. The hopeful men and nations will survive. The laggards, the down-hearted, the hopeless, will be left behind, trodden down and exterminated in the struggle for existence and the competitions of progress. For by hope are ye saved. "The grass withereth, the flower fadeth; but the word of our God shall stand forever."

All the doctrines I have mentioned as certainly parts of the teaching of Jesus may be summed up in the two phrases, the Fatherhood of God and the Brotherhood of Man. These two phrases are destined to play a great part in the future. They will yet become watchwords and battle-cries. They already indicate the lines on which society will rearrange itself. He who from his heart, with consent of his reason and the reenforcement of his conscience, can put his enthusiasm into these watchwords of liberty and progress, will be on the winning side, and have a cause than which none was ever more glorious and inspiring.

MY CREED.

I believe in God the Father, perfect wisdom, perfect light;
I believe in Mother Nature, patient justice, ceaseless right;
I believe in Christ the Master, victor over pain and wrong,
Rolling down the tide of ages from his cross a triumph song;

I believe the Spirit holy, essence of the pure, the good;
I believe the universal, mighty bond of brotherhood;
I believe that saints and prophets lead us here and wait us there;
I believe that inspiration fills each earnest, heartfelt prayer;

I believe in loyal service, friendship high, and worship free,
In the love that lifts the human up to seek Infinity;
I believe that Truth shall conquer, potent, deathless in the strife,
And, in God's great, boundless mercy, after this—Immortal Life.

HARRIET BELLE BARTON.

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DUTIES AND RESPONSIBILITIES OF EDUCATED WOMEN.

There are some among us who are afraid of the higher education that is being given in our age to woman, lest it have an injurious effect on her domestic nature and upon the home.

If there is really danger here, we ought to tread very thoughtfully; for the home is so precious a product of our civilization that anything which threatens it may well awaken our solicitude.

Will the higher education prove a friend, or will it prove an enemy to the home? I confess, I see the possibility of its proving an enemy,—a thing which may grow to be hated by men, a destroyer of the domesticity of woman, a foe to marriage, a curse to children. Indeed, this is what it will be if it makes women selfish, if it develops the intellect and neglects the moral nature, if it stimulates the brain and dries up the heart, if it cares only for the ornamental and neglects the practical in life.

Instead of producing any such results, however, I am sure it *ought* to prove the *best friend* to the home. No woman in all the world is so well qualified to lift up a home to its best as an educated woman, if her education be what it ought to be. There is nothing about her home that should not feel the magic of her enlarged knowledge. Pantry and parlor, nursery and library, alike, should be benefited by it. Her kitchen should be the model kitchen of the neighborhood. The food served in her dining-room should be the best cooked and the most healthful. The economy of her wardrobe should be the most intelligent and perfect, the hospitality of her home the most gracious and beautiful. Sometime it will be so. In the home of many an educated woman it is so now.

No woman in all this world can be so much to a husband — so helpful, so inspiring, so charming with charms that can never fade or pass away — as a woman of education and culture, so only that the culture be large and true and deep,— a culture of the whole nature, and not of a mere fragment.

No woman can be such a mother to children as the educated woman. All the knowledge she has is wealth to pour into her children's lives. All the culture she possesses of mind and heart is seed of priceless worth which she may plant in their deepest natures, to bear fruit in them forever. All the intellectual and moral furnishing which she has gained will give her a just so much deeper and more enduring place in their regard and love and homage as long as they live.

But if the higher education is a friend to marriage, and to the home which marriage creates, it is also a friend, the truest ever found, to those women who never marry, and who, therefore, in one way or another, must make homes for themselves. There is no greater curse to woman's life than that sentiment, which is in many minds, that a woman's life cannot be a success unless she marries. Do not misunderstand me. I would say no word against marriage, but everything for it, when it can be consummated under right conditions. But a hundred times better is it never to marry than to marry under wrong conditions. No woman's life a success unless she marries? Think of such lives as those of Louisa Alcott, Dorothea Dix, the Cary sisters, Prof. Maria Mitchell, Mary Somerville, Caroline Herschel, Frances Power Cobbe, Frances Willard! Are there any more successful or more beautiful lives known to

the world than these, and such as these? Where fitting opportunities for marriage do not come, or in cases where women desire, as many do, and honorably may, to live their own lives in their own way and mark out independent careers for themselves, the higher education enables them to do this as otherwise they could not.

Another thought. It should never be forgotten that the advantages of extended education do not come to all. The young women who can go to college are few: those who cannot are many. Indeed, those who can get a higher education of any kind are really the few; while those who must go through life with little if any more knowledge of books than they can obtain from the common school, if even so much as that, are the many. In view of this fact, what should be the attitude of her to whom the higher privileges have come? Surely, it should be one of the utmost sympathy and helpfulness.

It lies largely with literary and college women to say whether the opportunities for culture that have come to them shall be simply the heritage of a few favored ones, or whether they shall be extended more and more widely to all classes,— whether these opportunities shall be confined to the wealthy, or at least to those with considerable means, or whether they shall be placed within the reach of the poorest.

All this at least indirectly suggests that one of the grave problems of the future, which educated women must help solve, if it is ever to be solved at all, is that of the continued tyranny of fashion. Shall fashion go on tyrannizing over human life, especially over woman's life in the future, to the degree that it has done in the past? To think that this yoke of bondage is never to be broken is intolerable. But, if it is to be broken, by whom must it be done? Surely, the leaders in this great cause of human emancipation must be educated women. What is their knowledge for, only to fit them to be leaders in the onward progress of the race?

This thought of woman as an emancipator and a social reformer suggests her relation to that most pressing social and moral reform of our generation, the cause of temperance. Can any intelligent woman, or man either, doubt that the most dangerous single enemy to-day to the American people, to our politics, to our social life, to our religion, to our young men, to our homes, to woman, is the saloon? Am I wrong in believing that it is to women, and primarily to educated women, that we must look for the ultimate destruction of the saloon? Women do not drink, therefore the saloon cannot throw its spell around them, and make them blind to its evils. Women are the mothers of the boys whom the saloon ruins, the wives of the men whom it destroys. On women its severest blows fall. It is cheering to see that women are already banded against it in an organization the strongest and most active that exists. I am sure that in them largely lies our hope. Let not our educated women fail to be leaders here, in this most important, this most urgent moral reform that we have before us to-day, or are likely to have for a hundred years!

This brings me close to another subject of grave concern to society at large. I think it is becoming increasingly plain that educated women must take a very important part in the work of helping to bridge the chasm that exists between the rich and the poor, between capital and labor, if that chasm is ever to be bridged. Already the chasm is very wide and deep. And evidently it grows no narrower. A great many schemes have been devised to bridge it, but seemingly there is little promise in any of them. As Ruskin insists, what is needed above everything else is "gentleness and justice." But, oh, it is so hard to get these! How these can be promoted is the great question. The rich man must be helped to learn that he is "his brother's keeper," and therefore that he must care for the poor. The poor man must be helped to form the habit of looking at matters from the standpoint of the rich, as well as from his own. How is this to be brought about? In effecting it, religion must have its part; the schools must have their part; the political economists, with their figures and their theories, must have their part; the labor leagues and associations of workingmen must have their part. But woman, too, must have her very influential and important part. The world has no other so eloquent pleader for gentleness and justice as woman. If it is true that she has unequalled power to create false and cruel social distinctions, and to alienate class from class by fashion and pride, it is still more deeply true that she has unequalled

skill and power to remove social distinctions that are false and wrong, and to draw men together by the might of her divine sympathy and love. To this great work she must consecrate herself more earnestly than ever she has done. And the leaders in the holy consecration should be our women of highest culture and largest influence.

A single other thought. I am sure there is a great work for educated women to do for *religion*. I do not mean simply in discharging the ordinary duties which religion lays upon them: that is a matter of course; but I mean something beyond that. I mean the work — perhaps the most important of a strictly religious kind, that now waits to be done in the Christian world — of removing and putting away out of sight the things that divide the Christian Church into antagonistic sects, the things that keep the followers of Christ from being a united, loving, and co-operating brotherhood.

Jesus prayed that his followers might be one. How great is the pity and shame that the fulfilment of this prayer is so long delayed! What causes the delay? What is it that separates between sect and sect, between church and church? It is dogmas. It is creeds. But whence comes these creeds and dogmas? From Christ? No. From humanity? No. They come from a *part* of humanity,— from a *fragment*,— from the masculine half, with the feminine half left out. They come from the cold brains of schoolmen and celibates, warmed by no touch of woman's gentler and more loving nature. The creeds of Christendom are all man-made things, and hence are hard, logical, stern, unsympathetic, speculative, remote from life,— unlovely characteristics which always tend to appear in man and his work whenever he separates himself from woman's life and love. Such creeds can never do anything else but divide the Christian Church. The elements which woman would have contributed are wanting in them, — namely, love, tenderness, sympathy. These are eternally uniting elements. I do not wonder that Oliver Wendell Holmes writes :—

"Would that the heart of woman warmed
our creeds!
Not from the sad-eyed hermit's lonely cell,
Not from the conclave where the holy men
Glare on each other, as with angry eyes
They battle for God's glory and their own,
Till, sick of wordy strife, a show of hands
Fixes the faith of ages yet unborn,—
Ah, not from these the listening soul can
hear
The Father's voice that speaks itself divine!
Love must be still our Master: till we learn
What he can teach us of a woman's heart,
We know not His whose love embraces all."

Love is woman's gift to religion, as it is pre-eminently her gift to the world. As woman's influence grows in all the churches, the love element is certain to grow. And, as love comes forward into the foreground, dogmas that have in them no love, but only cruelty, will tend more and more to pass away; and then the followers of Christ, of all names and of no name, will begin at last to draw together as brothers. But all this must be largely woman's work. It will come when woman gets her true place — as all these new opportunities for intelligence that are coming to her are helping her to get it — by man's side,— by his side not alone in the pew, but in the pulpit; not alone in the prayer meeting, but in the ecclesiastical council. That day is slowly approaching. The world's steady progress toward the light insures its arrival sooner or later. When it comes, then, but I believe not before, may we look for the fulfilment of the Master's prayer that all his followers *may be one*. J. T. SUNDERLAND.

CHRISTIANITY AND REPUBLICS.

There has been considerable discussion at one time or another concerning the merits and demerits of the great ethnic religions of mankind. Much of this discussion has been based on theory only,— on the speculations of the closet rather than on the practical working of the great religions in the world. I wish to set forth, briefly, their practical working in one respect only,— the form of government which they foster where they hold sway.

In looking at the form of government of the various civilized nations of the earth, we are met by a striking and interesting fact. In form these governments range all the way from the absolute monarchy to the free republic. There are in existence to-day twenty-three republics. Yet there is not a republic on the face of the earth except

under *Christian* skies. Nineteen of these republics are in this western hemisphere, two are in Europe, and two in Africa. But they are all within the fold of Christianity. Within the boundaries of Christendom there are other nations on the verge of republicanism, others again which have the thing under another name. Green, the eminent historian, says England "is a democratic republic under monarchical forms."

The one despotic government in Christendom is Russia. But the Greek Church, which there holds sway, teaches only a corruption of Christianity. The face of that Church is turned to the East rather than to the West, and is more akin to the Oriental faiths, with their deadening influence on human life, than to the Christianity of the Occident. But the spirit of a better condition of things is now convulsing even Russia, and in time more of the light which blesses the rest of Christendom will there shine out. Even in that most despotic of Christian nations slavery is a thing of the past. The skies of Christendom now look down on no slave; but where the other powerful faiths are established there is still ownership in human flesh and blood.

Look at the government of the great Asiatic peoples within the fold of Buddhism, Mohammedanism, and the other great religions of the Orient. Note their despotism, the slight regard in which human life and property are held. See the misery, squalor, the hopeless despondency, which characterize the life of the great majority of the people. Observe the institution of slavery flourishing under every other faith, and we are forced to the conclusion that there is some connection between this deplorable condition of things and the faith under which the people there live.

I do not claim that these differences are entirely due to religion. Much is claimed for religion which is attributable to climate, temperament, or opportunity. Still there is a close connection between religion and the rest of life. A people's beliefs concerning God, fate, man, the ruling forces of life, the purpose of existence, and the hereafter, will influence nearly everything in life. Religion, apart from special doctrines, may be either an incubus to weigh its followers down, robbing them of all wish and power to make an upward effort, or it may be a dynamic power impelling them to better things. An imperfect development of religion may be only one of the fetters holding a nation in bondage. Intellectual darkness, physical weakness, political and social burdens inherited from previous ages of wrong, are all links in the great chain that binds them. But religion must at least leave the door of progress open. It must set forth the dignity of the soul, and with trumpet-call awaken it to effort. It must surround the life with a spiritual atmosphere that will awaken the inert powers, and cause the best life to blossom and come of fruitage. Christianity alone, of all the great world faiths, does this. Plant your vine in the arctic circle, and it will come to naught: plant it in the tropics, and it will hold a hundred-fold.

Our faith deals with the individual, not with humanity in the mass; dignifies every soul with a message and appeal direct to it; calls upon each for his best effort; holds the highest out as the ideal for each to attain; opens up an endless vista of progress, and compels the soul to enter therein. It has inspired and brought forth in Christendom many another institution developing, in the same way, the individual. So that, the capacities of each being thus developed, the majority of a nation are at length a law unto themselves; they can govern themselves. Kings and heredity rulers are no longer a necessity, and the republic comes into being.

We have a striking confirmation of the position here taken in the recent movements in Japan. Formerly the government there was despotic, and several of the Asiatic religions flourished within the realm. Recently, however, the government was changed to a constitutional monarchy. European and American methods of education had fitted the people for representative government. But the people found that the old faiths — Buddhism, Confucianism, Shintoism — would not fit into their new political and social scheme; and they are now turning to Europe and America for religion, as they have already done for other blessings of our civilization, and Christianity will, in all probability, become the religion of Japan.

True, there were republics before Christianity came into the world, but they did

not recognize the principle which is the corner-stone of popular government; namely, the value and the rights of the individual. Plato's ideal republic was to have a perpetual slave class, and Aristotle believed in the never-ending subordination and degradation of woman. Those ancient republics, reared on such ideas, were false to human nature, could not stand the shocks of time, and they fell.

By all the ties of kinship and the rights of inheritance, we of Europe and America ought to be Brahmans or Buddhists; for we are own cousins of the Brahmans and Buddhists of India, they and we being of the same Aryan stock. But the Indo-European nations rejected their religious inheritance, and adopted the faith of an entirely different family of nations,—the Semitic, which race has been the world's religious genius. Has not the difference in faith much to do with the difference in mental, political, and social condition between our Hindu cousins and ourselves?

THOMAS G. MILSTED.

Chicago.

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*ANNIVERSARY HYMN.**

WRITTEN FOR THE FIFTIETH ANNIVERSARY OF THE UNITARIAN CHURCH OF GENEVA, ILL.

O temple sacred to the Past,
  And sacred to the Present, too!
Thy walls, which fifty years outlast,
  To-day we consecrate anew,—
Anew to God, anew to man,
  To Love, to Helpfulness, to Truth,
While more in each of these we scan
  Than those who knew thee in thy youth.

Oh, blest that, as the centuries fly,
  Man's soul doth deeper, higher roam!
Yet feels the more that earth and sky
  Are but a vaster temple-home,—
Temple that needs no sun to thrill,
  So grand its inner fadeless Light,
The godlike in the human still
  Redeeming it from evil plight.

Honor be thine, O walls grown gray,
  That freedom here was ever given
To prophet-souls to point the way
  To higher God and higher heaven.
With Freedom still thy Word be twined,
  O revered aisles, to us so dear!
And other fifty years still find
  The voice of Progress echoing here.

Above the clamors of our day,
  Which fain would drown the still, small voice,
We hear a mightier Presence say,
  "Rejoice, O sons of men! Rejoice!
Be faithful still to prophet's cry,
  Go on to keener insight yet!
Much still remains of Deep and High
  Ere suns and stars of God are set!"

JAMES H. WEST.

* The author of this hymn was pastor of the church from 1884 to 1887. The Fiftieth Anniversary of the church was celebrated June 10–12.

HOW THE OLD DOGMAS ARE DYING.

Will you allow me to correct a single word in the sermon published in your May issue? In the paragraph commented upon editorially, instead of "any one," please read "any man." This is as it was in my manuscript, though not in the report which reached you. Thus amended, the sentence is, "I venture to predict that twenty years from now it will be difficult to find among the intelligent Protestants of this land any *man*, in any denomination, who will be willing to admit that he ever held the teachings of the old theology which are to-day called in question."

This expectation did not strike me as oversanguine or too optimistic. Indeed, there are so many indications which point in that direction that my statement seemed almost like a *vaticinium post eventum*, and I felt that I had merely followed Josh Billings's advice, "Don't prophesy till after it has happened." Let me refer to some of the signs of the times that have influenced my judgment. Rev. Dr. X. recently asked his old friend, the pastor of a large evangelical society in Boston, "How many of the *men* of your congregation do you suppose accept the creed of your church?" The reply was, "I am not sure that any one of them does."

Again, just after a meeting of the New York Presbytery, a Unitarian minister happened to be the guest of a gentleman in New York who is an elder in one of the leading Presbyterian churches of that city. The conversation naturally turned upon the question of the revision of the Confession of Faith, when this gentleman declared: "I never could believe the Confession, and I frankly told our pastor so. But he said 'that made no difference about my becoming an elder, that they needed my practical aid in the management of the church affairs'; and with that understanding I con-

sented to serve." The attitude of this layman to the creed of his church is not exceptional, but may be taken, I suspect, as typical, as an illustration of many others. It is not easy to prove it; yet I believe that any man of good moral character, who desires it, will be received into almost any orthodox church of this country, whatever may be his doubts concerning the creed, by privately explaining his position to the minister. And, the greater his intelligence and personal influence in the community, the more readily will the bars be let down and the articles dropped to accommodate him. More than a year ago Rev. Dr. Parkhurst, who has done such excellent work in exposing the sins and corruptions of New York City, declared from his own pulpit that "he had never read the Confession of Faith through, and did not believe that there were five persons in his congregation who had." If the newspapers may be depended upon, this statement was received by the people with general smiles of approval.

As a rule, the men in evangelical churches are far in advance of the women in laying aside the "old theology" and adopting more liberal and rational ideas. The women are controlled chiefly by religious sentiment, by sacred associations and æsthetic feeling, whereas the men prefer to read, reason, and investigate for themselves. It is noticeable that the preachers of the "New Theology" have a preponderance of men in their audiences. And if it ever happens that the liberal preacher becomes so far advanced as to feel the inconsistency of his position, and wishes to sever his connection with the church, a strong majority of laymen rally to his support, and either beg him to remain and continue his free utterances or offer to go with him to form an independent society.

I believe that already a large proportion of the intelligent Protestants of the country are on the side of the "higher criticism." Among Protestants I should only include those who believe in free, rational inquiry, and in the rights of the individual conscience as opposed to all forms of assumed infallibility, whether in behalf of the Church or of the Bible.

It would not be unjust to exclude those who speak disparagingly of the aims of Luther, who refer to the "unfortunate Reformation," and who regret, as a certain Episcopal minister in Buffalo once expressed it, that "the unhappy exigencies of the times of Henry VIII. and of Queen Elizabeth compelled those sovereigns to break the precious continuity of the Holy Catholic faith and traditions."

Among *intelligent* Protestants no remarkable amount of learning would be necessary to carry them forward from the theological statements of two hundred years ago to the higher and broader interpretations of Christianity to-day set forth in the so-called "New Orthodoxy." If a man understands the simplest principles of evolution, knows the difference between legends and historic facts, the difference between miracles and the laws of the natural world, if he knows that the world was not created in six days, and that the story of Adam and Eve is a myth, his own common sense may be trusted to emancipate him from the popular "scheme of salvation." If he also knows that most of the books of the Bible are of unknown authorship, that the claim of an apostolic succession is a purely gratuitous assumption, that the Apostles' Creed was not written by the apostles, and a few other facts similar in purport, which are becoming each day more familiar to persons of ordinary reading and average intelligence, he will advance by easy steps from the narrow limits of traditionalism and ecclesiasticism to the open, free, reverent position now held by the strongest and bravest champions of religious truth.

When Prof. Thayer resigns his chair at Andover, and Dr. Van Dyke at Princeton, and Dr. Briggs at Union enters a most earnest protest, because they cannot, as conscientious scholars, continue to teach the "old theology" in the sense in which it was formerly held by the fathers, founders, and professors in those theological schools, it is not too much to expect that a host of lesser men among the clergy, and an even larger number among the laity, will rejoice at the new reformation, and will hasten to put themselves on the side of the more liberal and rational thought.

We may also reckon as upon the side of advanced thought those broad though inconsistent liberals who, like Prof. Schurman, confess that the old theology is outgrown and discredited, yet uphold the sects which teach it. They maintain that, although a

man may discover that the creed of his church is no longer tenable, it is still his duty not to leave it, but to remain and let his light shine, so that others may accept his rational ideas and advance the cause of spiritual religion. To us this appears strange, if not dishonest. Yet this class is rapidly increasing in all evangelical bodies. They do not pretend to accept the old confessions; they play fast and loose with theological and Scriptural phrases; they explain away whatever seems irrational, and put new interpretations upon venerated dogmas. They believe, not what was originally and solemnly laid down, but merely "for substance of doctrine,"—that is, as much as one likes. The most popular men in evangelical pulpits to-day are adepts and experts in this business. Rev. Heber Newton's book, called "Church and Creed," is the ablest attempt we have lately seen at putting the new wine of rationalism into the old bottles of dogma. It might be described "the faith of the fathers: the most approved method of how not to believe it." The Rev. A. W. Eaton, in the "Heart of the Creeds," proposes a method equally convenient and plausible: "When we say of Jesus, 'conceived of the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, buried, descended into hell,' etc., we simply mean to declare our belief in the *facts of his history, whatever they may have been.*" With such a proviso, we might without the least scruple declare our belief in any confession of faith or any ancient document, Christian, Buddhist, or pagan. Yet we contend that all who, directly or indirectly, repudiate the ancient creeds in the historic meaning of those creeds, are helping to swell the numbers of that increasing multitude who in a few years will find it difficult to admit that they ever believed in the old theology.

GEORGE W. CUTTER.

Newport, R.I.

There is some joy even in bitter pain, some comfort which we know will arise erelong, and sit with us hand in hand, when we think that the all-dwelling Spirit of God's love moves in us, and in the husband, the wife, the children, the brothers, sisters, and friends that have passed beyond the grave.—*Stopford A. Brooke.*

"*BLACK BEAUTY: HIS GROOMS AND COMPANIONS.*"

This is the title of a remarkable book, which may fitly be considered the "Uncle Tom's Cabin" of the equine family.

Mr. George T. Angell states in the preface to the first American edition, printed in 1890, that this book has come to him from England, where more than ninety thousand copies have been sold, and that it was written by a woman, Anna Sewell. It is the history of a finely bred horse, named, from his characteristics of color, form, and expression, "Black Beauty." The treatment of the subject could hardly have been put into more effective form to appeal to the human heart. It is written in much purer English than we meet with in many works of fiction, which adds greatly to its charm. If Black Beauty ever heard false grammar and ill-constructed sentences, his refined taste has refused to record them.

The humane author, grieved by the treatment which horses so often receive from thoughtless, ignorant, and cruel men and boys, writes her book from the horse's own point of view. A wise philanthropy, a thorough knowledge of horses, a Christian's courage, and a poetic temperament, have united to make a book of much more than usual interest. It is lamentable to think how universally such a book was needed. We are thankful to believe that, as the love of humanity increases, kindness will increase toward all living creatures, and especially toward those animals which, like the horse, add so much to our comfort. One wishes that every owner of a horse might read this noble story, and learn to act on its excellent suggestions.

As has been intimated, Black Beauty tells his own story. He begins by a filial acknowledgment of the good instruction his mother gave him in his youth, and the promise he made her that he would always do his best.

"Before I was two years old," he says, "a circumstance happened which I have never forgotten." It was a hunt, and the victim of it was a poor, frightened, inoffensive hare. Only a little is said in the book about the hunting sports of the English; but that little is to the purpose, and may be left to do its part in creating a better public sen-

timent, which shall condemn hunts, steeple-chases, polo, and all games where men and animals must encounter deadly dangers.

Black Beauty's first companion in a carriage drive is a beautiful, high-spirited horse appropriately named "Ginger." This pretty creature confessed her irritable temper and the reasons of it. "I never had any one, man or horse, that was kind to me. I was taken from my mother very young, and put with other young colts. The man that had the care of us never gave me a kind word in his life." It is a touching story, and we shall meet her again.

One approves the admirable discrimination that permits "dear Cousin Annie" to live and recover entirely, after being thrown from her high-spirited animal; and that allows Reuben Smith retribution at last.

This man, handsome, a good scholar, with pleasant manners, is liked by all men and horses when he is himself. But at times he disgraces himself, and is a terror to his wife and a nuisance to all who have to do with him. When madly drunk, he rides Black Beauty with a shoe off till his hoof is split, and the inside is cut by the stones on a lately repaired road, urging him on till he falls to his knees and throws his rider, who never rises again. Black Beauty is disfigured for life. At the same time Ginger is ruined by a steeple-chase, ridden by Lord George, the broken-down horse remarking sadly to Black Beauty, "Here we are ruined in the prime of our youth and strength,—you by a drunkard, and I by a fool. It is very hard."

These suffering animals are allowed to recruit in a lovely meadow, but at the end of the year are parted,—to meet again however.

Black Beauty experienced many vicissitudes, having a thief for his groom, who allowed his little boy to carry the food away for his rabbits till the horse's failing strength and vanishing muscle call the attention of friends to his case. His next groom feeds him highly, but neglects his exercise, keeps him standing on damp straw, and in an ill-smelling box till his feet are diseased.

In Part Third of the book the "Horse Fair" and its unlovely attendants are very graphically depicted. Here appears the gray-eyed man whom Black Beauty hopes will buy him, because there is no smell of old beer and tobacco about him. This man, Jeremiah Barker by name, is an admirable and most philosophic cab-driver, who, besides being a good driver, Black Beauty declares "took as much thought for his horses as he did for himself." He owned his cab, and had one other horse which did the work in the morning. Of this place, Black Beauty said, "The best thing we had was our Sundays for rest."

It was during these rests that the army horse, "Captain," told to Black Beauty his story. Captain thought the life of a horse in the army, in the main, a pleasant life, only it was dreadful to be lifted off one's feet, to be swung on to a great ship, to be put in a little box, and to be knocked about by great waves and storms; "but," he said, "we snorted and neighed for joy when we once more felt firm ground under our feet." The new country to which Captain and his companions are taken is very different from ours; but everything possible is done for the comfort of the horses, in spite of snow, wet, and disorder. Here follows a story which falls little short of the famous "Charge of the Light Brigade," in its intense pathos and picturesqueness. Poor Captain's life comes to an end through an accident caused by intemperance.

The happy family life of Mr. Jeremiah Barker, shared by his horses, is a bright picture among many an opposite of dark and sombre character. The break in the Sunday rest to do a neighbor a kindness brings out an idyl full of beauty. The blue skies, the pure air, the green fields, the soft country roads, the meadow where the two cows feed, and where Black Beauty is allowed to find pastoral delights, the walk by the brook's side, the singing of birds, the rest in the tree's shade,—do we not enjoy them all as if they were our own?

It is a sorrowful change to the last interview of Black Beauty with Ginger. Ginger said, "When my owner found how weak I was, he declared I was not worth what he had paid for me, and I must be put in one of the low cabs and just be used up"; and then he added, in a settled tone of despair, "Men are the strongest; and, if they are cruel and have no feeling, there is nothing we can do but just bear it,—bear it on and *on to the end. I wish the end would come.*"

Black Beauty's next companion is Hotspur, a horse that finds in his greater freedom compensation for his "come down" from a gentleman's stables to a cab-stand.

But this comfortable life is brought to a close by the illness of Mr. Barker, who has waited in a cold rain two hours for some card-players who did not keep their engagement to leave at eleven o'clock. It becomes a sad but necessary measure to part with Black Beauty; and great hardships follow to our hero. "My life was now so utterly wretched," he says, "that I wished I might, like Ginger, drop down dead at my work, and be out of my misery; and one day my wish very nearly came to pass.

"But, at last, a final change for the better came. My master sold me. A kind-hearted little boy persuaded his grandfather to buy me. A soft meadow, good food, kindness, and rest were all that was needed to bring me to a comfortable working condition. The family tried me, and found me safe for their use. Most wonderful of all, my groom was the little Jo Green, now grown up, whose ignorance was the cause of my first serious illness. And now, O joyful thought, I was no more to be sold!"

Here we leave this interesting story, so full of beauty, pathos, humanity, and wisdom. The book is having a very large sale in this country as well as in England, and it has already been translated into several of the languages of Europe. It ought to go all over the world, wherever horses and men dwell,—wherever men are unkind and horses suffer. It is a book of most practical and noble ethics. It is a book teaching a kind of religion that every community needs more of. E. A. LIVERMORE.

Milford, N.H.

BETTER A MAN THAN A GOD.

There is in the Mahabarata a beautiful story of the marriage of Nala and Damayantí. Damayantí was a beautiful maiden who had given her heart to Nala, by whom she was tenderly loved. According to a custom of the time there was a gathering of heroes, from among whom Damayantí was to select a husband. She cast her eyes over the assembly in search of him whom her heart had already chosen; but, to her dismay, there were five Nalas. Four divinities also loved her; and, knowing her love for Nala, each had assumed his form, hoping thus to be selected by the maiden. She prayed them sweetly to resume their proper form, that she might distinguish the object of her love. They granted her request, and stood before her in their full divinity. "Their feet did not touch the earth, their eyes winked not, their garlands were as fresh as if newly gathered, and not a stain of dust lay on their raiment nor a drop of perspiration upon their brows." "And Damayantí saw also the true Nala, for he stood before her with shadow falling to the ground, and twinkling eyes, and drooping garland, and moisture was on his brow, and dust upon his raiment." Such were the marks of his humanity, and with them he was dearer to her than the immaculate gods. In like manner, may not a human Jesus be nearer to the hearts of men than one separated from them by a supernatural impeccability? — *Prof. C. C. Everett, in the New World.*

A VISIBLE CHURCH.

The modern tendency of Christianity to express itself in works rather than entangle itself in doctrines is receiving comment on every hand. In an article in the June number of the *New World*, entitled "The Next Step in Christianity," Rev. S. D. McConnell reiterates that "the interest for salvation is surely receding behind the interest for conduct." As a practical example of what can be done in this direction in our own denomination, we call attention to the Year Book of the First Church, Boston, just published. Under the able and discriminating leadership of Rev. Stopford W. Brooke, this church has steadily extended its activities, and brought them to a truly remarkable degree of organization. It now issues as a Year Book an exceedingly interesting report of the numerous educational and charitable enterprises in which it is engaged. The pamphlet is divided into the following four headings: —

I. *The Church.*—Hours of Services. Committees. Choir. Alliance. Decorations. Funds.

II. *Work among the Young.*—Sunday-schools. Savings Society. Girls' Club.

Boys' Club. Younger Girls' Gymnasium. The Guild. The Sewing School. The Dressmaking School.

III. *Parish Mission Work.*—The Poor Fund. The Employment Society. The Country Week.

IV. *Outside Charities.*—The Free Hospital for Women. The Hampton Institute. The Working-girls' House. The Winthrop Club. The North End Union.

We quote briefly from a few of the many interesting sub-reports: —

THE FIRST CHURCH EMPLOYMENT SOCIETY.

This society, which was organized in the autumn and which has grown out of the Sewing Circle of former years, has been most successful. As the interest of the ladies has been general and cordial, so in proportion has the work increased. Several ladies have kindly sent applicants for employment to the society, and have paid them for their sewing; and many families have reaped the benefit of this charitable and enlarged work. Institutions, well known and deserving, have received numerous garments that must have added greatly to the comfort of their inmates. The hospital wards, also, which are supported by this church have been provided with various articles.

THE BOARDING-HOUSE FOR WORKING-GIRLS.

This House, situated at 115 and 117 Berkeley Street, was opened Sept. 1, 1891.

While we have accommodations for 38 girls, we have very often had 42; and for weeks the average has been 40. This number, with the 6 table boarders, taxes our house-room to the fullest extent.

Besides supplying the need of those girls desiring a permanent home, we have been able to make this a pleasant, safe home to many girls who have needed protection and care for a few days. Thus have 87 different girls shared the comforts of the house. 20 of the original number are still here. There has been one death. Two girls have left us to start homes of their own, and eight have gone into domestic service as companions, etc.

GIRLS' FRATERNITY CLUB.

We are glad to be able to record a fourth year of profit and enjoyment at our club. The number of members is a little larger than in previous years; namely, 115, with an average attendance of 43. We meet in our pleasant rooms in the Parker Memorial Building, on Wednesday and Friday evenings, for the regular classes in millinery, embroidery, the Swedish system of wood-carving, cooking, gymnastic exercises, elocution, and lessons on the piano. The classes in embroidery and on the piano are taught by young ladies from the church; for the other classes, a teacher is paid by the club.

LITTLE GIRLS' GYMNASIUM.

This gymnasium is intended for girls under fourteen who are too young to enter the evening club. It meets on Tuesday afternoons after school hours. There have been 42 children in the class this winter.

THE DRESSMAKING SCHOOL.

There have been 23 scholars in the Dressmaking Class this winter. The girls are asked to come for three years, after which they are considered to have learned all that the school can teach them.

THE SEWING SCHOOL

Has been carried on as usual every Saturday afternoon, from 2.30 to 3.30, since early in November. The number of scholars has been a little larger than it was last year, over 100 names being now on the list.

FREE HOSPITAL FOR WOMEN.

The bed supported by this church has been in constant use during the past year, and its eight occupants have received all the benefit that medical skill and faithful nursing could accomplish.

THE COUNTRY WEEK.

The Country Week Committee of the church acts in unison with the central committee at 48 Boylston Street. Its business is to ascertain the names of the children in the Sunday-school who are of the prescribed age,—twelve or younger,—and also of those who, by reason of illness or for other reasons, would be specially benefited by a week or ten days of country life, and then to decide on the list to be sent to the central committee. This year we sent 92 children.

THE HAMPTON INSTITUTE.

Since the year 1883 many of the ladies of this church have been interested in the support of more or less scholarships for the colored and Indian races in Gen. Armstrong's school at Hampton, Va.

With the exception of one year, five young people have been annually assisted in their education by the kindly help of this society.

Owing to the absence of a few constant friends, and also to loss by death, but four scholarships were sent last year. But in November last, at the occurrence of Gen. Armstrong's alarming illness, it was thought

that it would be a pleasant and timely proof of our sympathy for him to increase, if possible, the number of our scholarships for his school. As a result of our recognition of the great misfortune to the General, and the greater need of prompt and hearty co-operation in the work of the school, our gift was much enlarged, seven scholarships being almost immediately collected and sent. Hampton's work is now familiar to the most of us: it simply means helping those who wish to help themselves and who are willing to struggle with the hardest labor to do so. It is well known by Hampton's best friends that in no church has the school received the substantial and prolonged help that has been given it by the First Church, Boston.

THE NORTH END UNION.

Last December the Benevolent Fraternity of Churches resolved to undertake a new experiment at the old Parmenter Street Chapel. They started there an institution called the North End Union, under the superintendence of Samuel F. Hubbard and in charge of the following board of directors: Edward A. Horton, S. W. Brooke, Edwin D. Mead, and Charles W. Birtwell. The object of this institution is best defined in the words of its first circular: —

"The object of the North End Union is to make a social home for young men, to stimulate a better intellectual life, to promote good citizenship, and to lend a hand wherever needed. To this end a Reading-room has been provided, which will be open every evening, where daily papers, illustrated weeklies, magazines, and books may be found. A class in gymnastics, with a competent instructor, has been formed, together with a drill club, a fife and drum corps, a chorus, and classes in various subjects. Illustrated lectures, concerts, and other entertainments will be given; and many features of interest will be added as the work of the Union develops."

This excellent institution has been made possible largely through the active interest and generous contributions of members of the First Church.

CHARLOTTE HARRINGTON CAIN.

In the death of Mrs. Cain, who died on May 20 last, Dorchester loses one of its oldest and most respected residents. She has lived since 1813 in one section of the town,—the "Lower Mills,"—and has seen all who were residents at her coming pass away before her; and three generations have come upon the stage during her lifetime, while "Old Dorchester" has changed into a popular residential section of "New" Boston. When we recall that she was born while Washington was still President of the United States, we are impressed with a sense of the wide and varied experience which this life of nearly a century covers.

Charlotte (Harrington) Cain was born in the town of Edgecomb, Me., Oct. 14, 1794. She came to Dorchester in 1813, and on Oct. 9, 1814, was married to Zechariah Cain of that town by Rev. Dr. Harris. Five children were born to the young couple,—one son, the late Manly Cain, and five daughters, three of whom survive her.

These daughters have always lived near the mother, two for many years in the same household. Though Mrs. Cain had outlived all the companions and most of the customs and interests of her early life, she never lost interest in the present. She lived in her children and children's children, who all loved her and cherished her tenderly in return. She was of deeply religious nature, and preserved a lively interest to the last in all matters pertaining to the church. She joined the Church of the Third Religious Society Jan. 3, 1830, while the first minister, Rev. Dr. Richmond, was still its pastor. Her faculties remained unimpaired almost to the last, except her hearing, which partially failed many years ago; but she never complained, and always declared herself among the "richest" people in Dorchester. She was accustomed to say that none could be "richer" than one whose "children had all grown up to be good Christian men and women," as hers had. She was "rich" in their character and affection, though poor in "this world's goods." She had the old-time love of work, and even to her last days was seldom found idle. When I was her pastor, I used to say that the happiest person in the parish was "Grandma Cain"; and whoever knew her well would feel the influence of her happy, strong, and patient spirit whenever he saw her.

She would sometimes say, in a playful, plaintive way, that she was beginning to think that the "Lord had forgotten to call her home." But we all knew that no trust was deeper than hers. Her home for many years has been with her widowed daughter, Mrs. Lucy Leaman, and in the household of her son-in-law, Deacon John Duffield, who has been a true son and brother in all the years. Mrs. Leaman, Mrs. Duffield, and Mrs. Marden, her daughters, were all with her at the last. She was a strong, consistent, "old-fashioned" Unitarian, and no one ever went out through the "dark valley" more trustfully or willingly than she did. She lived a long life, full of faithful, kindly work; and now that she is gone the memory of her kindly and loving presence remains like the glow of a bright sunset in the lives of all who have known her.

GEORGE M. BODGE.

Leominster, Mass.

BED-TIME.

Bed-time: we lay us down to rest in peace,
To slumber through the happy hours, nor dream,
As slowly all our cares and strivings cease,
Of what shall come when morrow's sun shall beam.

Bed-time: kind nature draws the curtains, too,
And soothes us sweetly to our certain rest,
Nor tells if we the ages slumber through,
Or wake at once to be the future's guest.

Yet, Nature, let thy gentle forces fall,
Bind up our wounds and give us blessed rest:
We question not God's loving care for all,
And he in love shall give us what is best.

O. R. WASHBURN.

Canton, N. Y.

THE EPILEPSY OF SAINT PAUL.

To the Editors of the Unitarian:—

A good brother, a physician, in the *Unitarian* for May comments upon my article in the April number entitled "New Testament Evidences of Immortality." When I read this comment, I at first laughed heartily, the whole situation seemed so ludicrous. Think of it! Saint Paul an epileptic! The chief apostle of Christianity converted by an attack of the falling sickness! Christianity founded on insanity! Where will this sort of thing end?

But, as I thought longer and more seriously of the attitude of mind which our medical brother represents, I felt a certain pain that our liberalism has come to this; for thousands of honest intellectual men explain the so-called miraculous as Dr. Morgan explains it.

I would not have my position misunderstood. I do not believe that the chief or best evidence of immortality is to be found in psychical phenomena of any kind. I recognize the voice of the soul itself as the highest and last authority. But I do say that to the scientific mind, bent on trusting nothing but "facts, good, clean, believable, wholesome reason," this psychic evidence is the only sort that has any real weight. I do not believe in miracles, as violations of nature's laws. But I do say that nature has a great many laws not yet discovered by human reason. In the higher realm of mind, spirit, there are forces and laws which, from the little already learned of them through the efforts of our societies for psychical research, promise to account adequately and upon natural grounds for nearly all the so-called miracles of Christianity.

Our Unitarianism is threatened with spiritual paralysis because of this scepticism which has come upon many. If any psychical research can discover a basis of truth in the so-called miraculous element of Christianity, for the love of humanity and the sake of religion let us have it! Let us not resort to insanity and epilepsy to explain these sacred mysteries until all other possible explanations have been exhausted. Must it come to this, that, in order to believe in Christianity, we must be idiots or believe that Paul was one? Must we renounce our reason, or else believe that Saul had lost his when he was converted? "Revivalist excitement"? Strange that Saul should be accused of that! When his attack of "epilepsy" came upon him, he was zealously persecuting the Christians even unto strange cities.

Science must not become unscientific in her endeavor to explain these mysteries. Her motto has been "Light, more light!" If the method of Dr. Morgan shall prevail, this motto must be changed to "Epilepsy, more epilepsy!" And then, as the possibilities of epilepsy and insanity are revealed, the mysteries of religion will disappear, and we shall bask in the sunshine of science, and see no more those dim stars of faith that have shone always above the horizon of the human soul.

SOLON LAUER.

SUMMER SCHOOL OF ETHICS.

The second annual session of the School of Applied Ethics will open at Plymouth, Mass., on Wednesday, July 6, and continue six weeks. Prof. C. H. Toy of Harvard University will be dean and director of the department of history of religions, Prof. H. C. Adams of the University of Michigan director of the department of economics, and Prof. Felix Adler of New York director of the department of ethics.

In the department of the history of religions the week-day lectures will be devoted to the study of the religious ideas of the Hebrews. There will be six courses of five lectures each, as follows: "The Prophets," by Prof. Moore of Andover; "Persian Influence on Judaism," by Dr. Jackson of Columbia College; "The Ritual Law," by Prof. Jastrow of the University of Pennsylvania; "The Psalms," by Dr. Peters of New York; "The Wisdom Books," by Prof. Toy of Harvard; "The Talmud," by Dr. Hirsch of Chicago.

The Sunday afternoon lectures will deal in general with the relations of religion to the social and literary questions of the day.

In the department of economics there will be the following courses: "Changes in the Theory of Political Economy since Mill," by Prof. H. C. Adams of the University of Michigan; "Theory of Social Progress," by Prof. F. B. Giddings of Bryn Mawr Col-

lege; "Functions of Philanthropy in Social Progress," by Faith Huntington of New York and Miss Adams of Chicago; "Functions of Law in Social Progress," by Prof. Taussig of Harvard University; statistical presentation of industrial and social questions, by Hon. Carroll D. Wright, Commissioner of Labor, Washington, D.C.; and "Critical Study of the Labor Problem and Monopoly Problem," by Prof. H. C. Adams.

In the department of ethics the principal course will be given by William Wallace, M.A., Whytes Professor of Moral Philosophy at Oxford, Eng. It will consist of fifteen lectures on variations of the moral standard, illustrated by the history of ethical theories.

The shorter courses in the department will include "The Relations of Civil Government and the State to the Church and Religious Organizations, Historically and Legally Considered," by Prof. John W. Burgess of Columbia College; "The Moral Evolution of our Political Institutions," by W. L. Sheldon of St. Louis; "The Idea of Justice, with its Political and Economic Applications," by William M. Slater of Philadelphia; and "The Legal Aspects of the Temperance Question," by Gen. A. R. Nettleton of Washington, D.C.

ONE UPWARD LOOK EACH DAY.

PRAYERS SELECTED FROM THE RECENTLY PUBLISHED VOLUME OF "HOME PRAYERS," BY JAMES MARTINEAU.

SUNDAY.

O God most holy! if none but the pure in heart might draw nigh to thee, we could but stand afar, and cry, "Depart from us: we are sinful men, O Lord!" In turning our face to thee, we remember how many things thou hast against us, for proud thoughts and idle words and unloving deeds, for wasted moments and reluctant duties and too eager rest, for the vain fancy, the wandering desire, the scornful doubt, the untrustful care, for impatient murmurs and unruly passions, and the hardness of a worldly heart. Thou, Lord, canst call us into judgment, and we have naught to answer thee. But, O Most Merciful, the contrite also are dear to thee, while the purer fires of their hearts are not yet wholly quenched! And thou art witness that we do not love our guilty ways. Oh, make our conscience true and tender, that we may duly hate them as enemies to thee. Stir up within us an effectual repentance, that we may redeem the time that we have lost, and in the hours that remain may do the work of many days.

Father of Spirits, thou lovest whom thou chastenest! Correct us in our weakness as children of men, that we may love thee in our strength as sons of God! May the same mind be in us that was also in Christ Jesus, that we may never shrink, when our hour comes, from drinking of the cup that he drank of!

Lord of Life and Death! thy counsels are secret, thy wisdom is infinite. When our hour arrives, may we freely trust ourselves to thee, and say, "Father, into thy hands I commend my spirit!" Amen.

MONDAY.

O Righteous God, it is a solemn thing to live by day and night beneath thy constant eye and move onward to thy mysterious eternity. Touch us with a sacred dread, that we may stand in awe and sin not; and then may we have no other fear. Open our ears, as at a midnight watch, that we may be intent at the faintest approach of evil and the softest whisper of thy grace. Amid the temptations of passion and the eagerness of the world, may we be of quiet heart, seeing that the fashion of this world passeth away. Set together by thee on the same field of duty and of danger, may we be all of one heart and mind, in pity relieving, in mercy forgiving, and in honor preferring one another, able to endure hardness together, as true soldiers of the cross, and seeing that we fall not out by the short and narrow way that leadeth unto life.

O God, forever faithful, ever sure, we commit ourselves to thee! There is no place or time where thou art not. Let us not die alone, O Lord! In the shadow of that hour let thy light arise and shine! And unto thee, who canst keep our souls from death, may we render then the offering of purer praise and the service of immortal powers. Amen.

TUESDAY.

God of all power and might, thy secret place shall be our shelter still! On one thing our heart is fixed,—that we will put our trust in thee, though terrors also are around thee. Thou hangest the world upon nothing; yet we dwell thereon in peace.

But, O God most just, let not our security be the confidence of fools! Never may our blind hearts say, "How doth God know? the heavens are covered that he seeth not"; but always may we lie open to thy living presence, and in the silence of the night, when deep sleep falleth upon man, feel the passing of thy spirit, and say, "We are not alone, for the Father is with us." Only on thy tender mercy can we rest.

O God of our life, we know not our hour, and thou keepest silent about our end. May we maintain our watch with patience, and be ready, without any struggling will, to make the lonely pass with thee! Amen.

WEDNESDAY.

Infinite God, who alone hast always been, and changest not! from whom nothing passeth and is gone, and to whom no new thing ever can appear, in thee only do we find our unfailing refuge! How can we fix ourselves in thee that our purposes be not broken off, and we pass not without hope away? For our light is short, pursued by the darkness; and at noontide we are without strength and ready to fade. In thy calmness remember our vain troubles, gracious Lord! And in our doubts and fears may we remember thy constant perfectness! In our blindness and amazement thou art at our right hand with thine infinite realities. And at this very moment thy thought containeth the mysteries we yearn to know, and seeth all the past at which we wonder, and the future in which we trust. As thou who knowest all things art the Ever-blessed, may we, in the repose of faith, take courage and be glad.

THURSDAY.

O Thou Everlasting Hope of Men, why should we deem thee a stranger upon the earth, as a wayfarer that tarrieth for a night and turneth aside? Thou art yet in the midst, if we but seek thee with an open soul. May we begin anew to do thy will, that we may know thee as the living God, renouncing every low desire which may turn the light that is within us to darkness, and surrendering ourselves to that love of what is pure and true, by which we become children of the Highest! In malice may we be as infants, in understanding as men, in truth as the martyrs, in affection as the angels! May we be fearless to speak and constant to do thy perfect will, ready for the earthly cross or for the heavenly rest, and faithful to take the bitterest cup of duty that may not pass from us except we drink it!

Father of Spirits, we yield ourselves to thee! In thee, O Lord, is our undying trust. Amen.

FRIDAY.

O God, our Father! Spirit of Grace and Goodness! Thou dwellest with the souls that will dwell with thee, and comest forth to meet us when we seek thee truly. Art thou not here, O Lord, and in thy servants' silent hearts, waiting for their thoughts of penitence and prayer? Hast thou not said, "Seek ye my face"? Thy face, Lord, will we seek. Lo, we come to learn thy perfect will!

Without thee, O Lord, we cannot live; for thou art our only light, and without thee we dare not die, for thou art our life when we seem to perish. We are as strangers in thy wondrous universe; yet as children at home within thy shelter, thou dear and blessed God!

Dwell closely with us while we live, O Lord, and stay with us when we die,—the steadfast light of our hearts and our portion forever! Amen.

SATURDAY.

O Thou whose glory filleth all things, whose greatness we can never find, but whose presence we would always seek, whose excellency is more than we can know, yet all that we adore, from the confused voices of our life we turn to thy silent presence, from our dark and bounded sky we issue forth into thy pure and infinite light! Oh, come, thou Holy Spirit, we beseech thee! and even to our dull clay bring thy sanctity and dwell. Our deepest desire is still unto thee. But we are weary to think of our fruitless lives, of the rashness of our self-will, and the cowardice of our right affections, of our pride in that which perisheth and our slight of things that are eternal. Oh for a true heart of trust, to offer ourselves up as a living sacrifice! For what are poverty or riches, affliction or gladness, life or death, to them that have thy constant peace, O Lord?

EDITORIAL NOTES.

We are glad to be able to give our readers in this number of the *Unitarian* the remarkable paper read by John W. Chadwick before the Ministerial Union in Channing Hall, Boston, May 23, 1892. We cannot easily overestimate the value of this contribution to the historical literature of Unitarianism: it is a wonderful summary of the philosophical, scientific, political, social, and religious changes of the last half-century, with a critical consideration of the part played by our Unitarian Church. Every one interested in the spread of liberal progressive thought should have an opportunity of reading this essay; and, as it is only published in the *Unitarian*, we advise our churches to secure extra copies as early as possible for distribution at the church door. These will be supplied for this purpose at five dollars per hundred.

The *Unitarian* has never printed an abler or a timelier sermon than that of Mr. Batchelor in our present issue. Let religious doubters and tremblers read it. Let wanderers in darkness who know not which way to look for the morning, read it. If anybody believes there is danger that science will destroy religion, or that God or

worship or any of the great faiths of the soul are in danger of being left behind by the progress of man, let him read and ponder Mr. Batchelor's weighty words. The sermon ought to be printed as a tract. If the American Unitarian Association will add this to its excellent tract series, we are sure it will do a service to our cause.

The *Inquirer* and *Christian Life* of London, just at hand, are filled with reports of our English Unitarian anniversary meetings, held in that city on June 7, 8, and 9. The attendance was large, and the spirit all through particularly hopeful, earnest, and confident. The opening address in Essex Hall was by Dr. Brooke Herford, on "Church Extension." The *Christian Life* says of it: "We never had a key-note to our meetings better struck; never, in the history of our Association, did more practical and useful words fall from the lips of any adviser." The two notable addresses of the week, aside from Mr. Herford's, were that of the President of the British and Foreign Unitarian Association, Rev. Dr. Crosskey, and the sermon of Rev. Philip H. Wicksteed on "Unitarian Theology." The two subjects which were discussed at greatest length were "Popular Missionary Services" and "What to do for our Smaller Churches." The social gathering, or *conversazione*, on Thursday evening drew out a large company, and was a most enjoyable occasion. The United States was represented at the meetings by Rev. C. W. Wendte of Oakland, Cal., who was given a cordial welcome.

Says Professor Everett, in his article on "The Historic and the Ideal Christ," in the *New World:* "Men sometimes speak of the Sermon on the Mount as if it were merely a system of ethics. Every word is transfigured by religious faith; every word is luminous with the thought of God." This is the precise difference between ethics and religion. Ethics, "luminous with the thought of God," becomes religion. Religion, with the thought of God dropped out, sinks into ethics. Not but that ethics itself is high and beautiful, but there is something beyond it. Not until we reach ethics "transfigured" by faith in the Divine and the Eternal do we reach the highest beauty or the source of mightiest power for human regeneration.

There are Unitarian parents who are not willing to "bias" the minds of their children by giving them definite religious instruction, but wish them to grow up free to judge for themselves about all religious matters. On this subject Rev. Richard A. Armstrong of Liverpool, Eng., has a thoughtful and important word to say: "We might, perhaps, respect," he writes, "such scruples if they were consistently maintained. But what are we to think of Unitarian parents who, while withholding definite instruction themselves, nevertheless submit their children, in school and elsewhere, to powerful influences *from others* toward religious views of an orthodox type? But, indeed, if it be not a parent's duty to lead, gently and lovingly, the religious thought of his child, I know not from what parental responsibility he may not excuse himself. Not that the parent should dogmatically insist on his particular opinions, but surely no more solemn trust is laid by God on father or on mother than to see that the young mind shall know what to him or her seems beautiful and good and purifying of the truth of God, and shall be taught to love it as the inspiration of the home and of the life at home. As the youth grows older, he should indeed be taught to use his own thought freely in considering other views; but let him at least have knowledge of whatever thought concerning God and sacred things his parents have found their strength in through life's varied battle."

A young lady, who is a student at a leading school of music in one of our great cities, writes us: "An amusing incident occurred at my last music lesson. The young lady who takes her lesson at the same hour with me is very bright and interesting, but very soundly orthodox. Prof. C., who is liberal, happened to quote a Bible passage in little different words from those of our common version, and explained that this was the way it was in the original, and that our common translation was wrong. Immediately she said: "I don't see what you mean. It is in the Bible the other way, so that must

be right." I explained: "He meant it was not the same in the original language in which the passage was written as it is in our common English rendering The translators made a mistake." "Why," she said, in great surprise, and almost indignation, "the Bible is the Lord's book; and I don't think the Lord would let it be translated wrong."

We who all our lives have lived in the midst of rational and intelligent views of the Bible are startled by such utterances as this. We forget that the idea held by this young lady is exactly the one that is being taught to nearly all the children and young people of this country.

We would say no word against the study in our divinity schools of Greek, of Hebrew, and other Semitic languages, of ecclesiastical history and institutions, and of systematic divinity. These are all valuable in their place; but are they of sole or even of overshadowing importance in the training of young men and women to be leaders in conquering this world for righteousness, which is the real work and the only justification of the Christian Church?

The Union Baptist Theological Seminary of Chicago has recently made the study of the temperance question a part of its required work in ethics, and the students are also taken regularly through a course of study on the relation of the Christian to politics. Andover is greatly enlarging its social science work. These are steps in the right direction. Let the good examples be followed. In no other direction are the theological schools of the country generally so lamentably defective as in the study of the relations of ethics and Christianity to sociology, charities, philanthropies, and practical, social, and political reforms. They must all strengthen themselves here, if the church is to do effectively its work of improving human society and of really building up the kingdom of God among men.

It is none too soon that Cambridge has made the provision it has for social science instruction to our theological students there. It is none too soon that the social science work at Meadville is to be strengthened. But even yet the question forces itself upon us, Does either school realize adequately the importance of this subject?

No one who is acquainted with Europe can doubt that the enemy of the people, whose gigantic stature overtops all others, is militaryism. And who does not see that this foe of the human race is now threatening us in America as never before? The large and steadily increasing expenditures which we are making for the purpose of building up a great navy, never so little needed as now, seem likely to be followed by expenditures larger still for fortifications of our coasts and by a much increased regular army and militia, all of which will of course mean increased part to be taken by us in the quarrels and wars of the world, since in this world he who prepares himself for fighting is sure to find fighting enough to do. We are glad to see in the *Religio-Philosophical Journal* some weighty words on this subject recently written by Herbert Spencer to Mrs. Bisbee of Boston, and to Dr. Lewis G. Janes, of Brooklyn, N.Y. To Mrs. Bisbee Mr. Spencer writes: "In efforts toward ethical culture there is constantly overlooked the one effort more important than all others, the effort to suppress militancy. Abundant proof exists that with war came all the vices, and with peace come all the virtues." To Dr. Janes he writes: "I would suggest that you make this truth [expressed above to Mrs. Bisbee] which I have in various places illustrated, and am illustrating still more conclusively in a forthcoming volume, the primary thesis of your teaching in the Brooklyn Ethical Association. The suppression of international antagonisms is the one reform which will bring all other moral reforms."

In a suggestive article in the *Andover Review* (June) entitled "Morality: What is Better?" Dr. A. H. Bradford says: "The Christian can hardly help being an optimist. To him nothing is left to chance or fate, but all the processes of history are in the hands of infinite and eternal love. He sees that love manifesting itself in the glory and splendor of creation. It flashes in the lightning and blooms in the tiniest flower. To him who lives in the presence of God, service becomes a privilege and sacrifice a joy. And righteousness, from being a duty difficult of realization, becomes a sacred passion which can be satisfied only in voluntary union of the human with the Divine."

Departments.

GUILDS.

WHAT IS TRUE HAPPINESS?

Read before the Channing Guild, Waltham, by A. M. B.

From the remotest antiquity man has sought that which should render life worth living; namely, true happiness. The ancient Greeks thought to find this "pearl of great price" in games and athletic sports; the Romans sought it in gigantic arenas and amphitheatres, while our early ancestors, the great Teutonic races, found their chief pleasure in perfectly cooked boars' heads and flagons of foaming ale. To-day every human inhabitant of the globe pursues the quest, from the uncivilized African, whose very acme of happiness is in the possession of a few glass and china beads, to the man of millions, whose entire existence is one lifelong search for happiness.

A man in search of any precious metal, such as gold, studies his maps, collects his mining utensils, and, having reached the gold district, it is a comparatively easy task to locate the treasure. Not so with happiness. A country lad finds his home too dull, fancies he should be perfectly happy to wander through the crowded streets of a city, and enjoy its glittering sights, its bustle and noise. He leaves his home, reaches the city, his long-cherished hopes are fulfilled; but is he happy? Soon city life palls his enjoyment, and in his mind's eye he sees happiness in some far-distant country. Thus continues his will-o'-the-wisp pursuit, always seeking, never finding. In this way all seek who deem happiness a material thing,—exploring this country, traversing that, knowing not where to look, but fully assured there is happiness in the world, and somewhere and somehow find it they must.

How familiar is the expression, "Oh, I should be perfectly happy if I could only do so and so!" We hear it on our streets, in our places of amusement, and at all our public schools, from rich, from poor, from lips young or aged,—always the same words. I once read of a young girl who wrote to a school friend, "My dearest Mollie, I am supremely happy this week; for papa has gotten me an eighty-dollar box to the races, and I have six dresses from Worth,—a new one for every single day." And this is no unusual thing, nor is it exaggerated.

We have all seen men whose chief happiness seems to be in the accumulation of wealth, no matter what inconvenience they may undergo in the process, no matter if it exacts hard labor, poor clothing, and insufficient food. Nothing matters; for will not their present hardships ripen into ease and luxuriousness, and will they not, at last, attain true happiness?

And yet what is this wealth they covet, and are its benefits fancied or real? Let us take a man whose dollars number many thousands,—millions, perhaps. He rolls along in his luxurious carriage. He sees houses, land, whole streets even, he can call his own. It gives him pleasure, no doubt. He reaches home. He dines sumptuously, servants wait upon him, and all is conducive to his happiness. But, should some terrible illness come upon him, he would be just as ill, suffer just as much, and be quite as unhappy as his less wealthy brother.

"Can wealth give happiness? Look round and see
What gay distress! What splendid misery!"
"What wealth *can* give let us first inquire:
Meat, clothes, and food. What more?
Meat, clothes, and fire."

It is no unusual thing to hear the nineteenth century designated as the greatest known epoch of frivolity, intemperance, and corruption. It is true many young women spend their whole energy and time in social pleasures, dress, and idle gossip; while it is just as true that many young men deem popularity in the club-room, graceful dancing, and the ability to play successfully games of chance the only real happiness. It is true men now strive after political power, losing health, honor, and self-respect in the pursuit. But the great men of previous generations did no less; and even they, great as they were, considered happiness not a quality of heart and mind, but some tangible, commercial object.

Napoleon strove for power. His time, his talents, his life itself, were devoted to the accomplishment of this one aim; and yet, when he had obtained the desired position, when of all earthly conquerors he was "mightiest of the mightiest," was he contented, satiated with glory? No! though the coveted power was his, and thousands looked admiringly at the "Little Corporal," as he was affectionately called by his soldiers, the great man fully realized his precarious position, and spent many sleepless nights in planning how he should secure personal safety.

And Cleopatra, beauteous queen of the Nile! To what end of the earth was the fame of her beauty not spread, and what country had not sent ambassadors to her courts, only to be dazzled by her charms? Yet Napoleon, wrested of his former glory and exiled on the unhappy isle of Helena, could never have felt one-half the anguish of this miserable woman, who ended her own life that she might not be humbled by her captors. Truly

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Await alike the inevitable hour:
The paths of glory lead but to the grave."

Thus we find that power, education, beauty, and wealth cannot of themselves bring true happiness. What, then, *will* produce it? If it is not to be found in princely fare, wealth, and luxury, it cannot be caused by our surroundings, cannot consist of material things.

Though beautiful homes, congenial companions, and pleasing occupation conduce much to happiness, it rests chiefly upon ourselves whether we be miserable or content. If we are morbid, dissatisfied, and our consciences trouble us, neither wealth, fame, nor affection can give us true happiness; for

"The mind is its own place, and of itself
Can make a heaven of hell, a hell of heaven."

In the pursuit of happiness, selfishness is a danger signal to be as carefully avoided as those placed above our railroad crossings. He who would exclude others from happiness loses his own, but he who shares with his neighbor increases it tenfold.

Let several children invest their pennies in candy. Some will share with their companions, while others go selfisbly off by themselves. What a contrast in mind as in manners! The former, glad to give pleasure to his mates, generously divides his little store, not only making them happy, but he himself gaining pleasure from their very joy.

Thus it is with children of a larger growth. He who secludes himself from his fellow-men, deaf alike to their pleasure or their grief, can never feel the true, the perfect happiness of him who mourns with the mourner and laughs with the glad.

Again, one makes true happiness when he strives to "learn the luxury of doing good." Oftentimes persons slightly ill have become so melancholy as to render their recovery almost impossible; but let some member of their family be taken suddenly and seriously ill. The low-spirited invalid forgets his own troubles, and becomes truly happy in caring for one more unfortunate than himself. We can all speak loving words and perform kindly deeds, which, like charity, "bless him who gives and him who takes."

To be physically comfortable, one must be free from pain. To be mentally comfortable or happy, one must possess a conscience free from self-reproach. We have all seen persons who struggle daily to become better men and women, more Christian Christians. Who can doubt their happiness? Unselfish, dutiful, and with clear consciences, leaders of men and followers of Christ! Sin, death, and sorrow may mar their peace for a time; but, trial and temptation having made them more firm, more trustful, they cannot but find, at last, that true happiness sought alike by prince and peasant.

"Oh, happy he who happy makes,
Who, blessing, still himself is blest,
Who something spares for others' sakes,
And strives in all things for the best."

It is proposed to have a day devoted to the subject of guilds along with that of the Sunday School Society and the Women's Alliance at the annual Grove Meeting at Weirs, N.H., to be held the last of July and the first week in August. Officers from these various organizations will be present. It is not possible yet to announce the names of other speakers.

A guild has just been formed in the Unitarian church at Randolph, Mass., with the most promising membership of forty.

The guild at Lexington, Mass., has recently joined the National Guild Alliance. Let every other young people's religious organization, not yet connected with the larger body, do likewise.

Unity Notes from Denver tells us that the meetings of the Young People's Club on Sunday evenings "have proven very attractive and beneficial." They have been discontinued now for a season. The last subject considered was "What Young People can do for the Church," the minister conducting the meeting.

Committees from the guild at Concord, Mass., recently sent flowers to Bulfinch Place Chapel, for the Old Ladies' Party, and took charge of the arrangement for the distribution of potted plants on Anniversary Sunday in its own church. Let the members of guilds be used in various kinds of work. It all adds to the life of the organization.

We request the secretaries of the various guilds to send us items for our column in the *Unitarian*, and to be used in *Our Young People* in the fall. The subscription list of this paper is promising. May it grow!

B. R. Bulkeley.

UNITY CLUBS.

We notice that the clubs which have been organized during the present year have been planned on a broader basis than many of those of previous years, and that they include more of the moral and religious study in these methods. We think this is a promising indication for the future of the clubs. It shows that they more fully seek to develop the whole nature of man, and to minister to his culture in all directions. It also indicates that the clubs are coming to see the importance of a closer relation to the churches, and of serving as the best arm of their activities. The work of the clubs is growing

to be more and more important for continuing the teaching of the Sunday-school, and for bringing our people into a real knowledge of modern thought and what it means for the man of to-day. A church led by the modern spirit, as the Unitarians claim to be, should know what the modern world has to teach, and the relations of it to his own moral and spiritual growth. This is the distinct work of the Unity Club, to find out and to utilize the relations of modern truth to life. In one direction it is easy to see what the club may do,— that of modern science. Here is a body of truth of immense importance, and which is impressing itself upon many people. As a result, a great multitude find in science the only truth which appeals to them; and they reject the church because it does not accept or use what science has to teach. The Unity Club affords an excellent opportunity for coming face to face with the primary facts and principles of science, and of seeking in them such helps as they may have for the moral and religious life of the present day. Few ministers can preach science or will care to do so. The club can give him just the opportunity he needs for coming into close contact with this form of truth, of showing its relations to the old sanctions of morality and religion, and of broadening the minds of his people by contact with its fresh and resolute spirit. Such work will pay the best possible returns of spiritual growth.

GEORGE W. COOKE.

SUNDAY-SCHOOLS.

There are often found in our assemblies those who are anxious to have every detail explained in regard to the practical workings of Sunday-schools. Many of these individuals forget that the general purpose of a conference or an organization is to rally the listeners around general principles. The application of them must be left to the special schools: first, because the creation of a new spirit is the chief object; next, because there is not enough time to enter into particulars; and, third, it must ever be borne in mind that for real success each school must have its own ways. Any cast-iron prescriptions are sure to fetter the full and healthy exercises of the particular life residing in any given church or school. It is the strong personal element and individual factor entering into Sunday-school work that creates its power and its weakness. To meet the wants of those who desire guidance as to organization, handling of classes, creation of interest, and information on all the minutiæ of Sunday-school sessions, there ought to be other channels. Indeed, there are some aids furnished in print. Certain organizations undertake to handle in particular what must inevitably be treated in general at a mixed assembly. But it must always be true that the successful working out of affairs in the Sunday-school depends upon the same conditions as in the church or any other departments of life. The wisdom, tact, and devotion of the leaders, whether minister, superintendent, or teacher, must be the real source of ultimate prosperity.

The moral of all this is that a minister who wishes to make his school strong must take certain guiding ideas, and then fit them to the peculiar conditions of his work.

The question is often broached, "Shall we have paid teachers in our Sunday-schools?" It seems to us that at present there is a happy medium in this matter. A department like the primary or infant section of the Sunday-school might well often have a paid teacher. The fitness of this is being seen, and several of our churches have adopted that plan. Then, passing to the higher department of the Bible or adult classes, there, too, is an opportunity for securing by some slight compensation a competent and continuous instructor. For the bulk of the school it does not appear advisable to enter into this arrangement. The volunteer element is for various reasons the better despite the deficiencies that a teacher may bring to his or her work. When the church or society fully realizes what a Sunday-school is with relation to life and its future, then this whole problem will be studied and settled. The majority of Unitarians allow that part of organized religious life to drift. It is permitted to get along as chance may veer it.

Every Other Sunday contains for June 5 a very interesting symposium, which was gathered for the benefit of young readers to assist them in the selection of their mental food. The following questions:—

I. What short story in modern fiction do you prefer?

II. What poem is first in your liking?

III. What is your first selection among preachers?

IV. What proverb is your favorite?

V. What passages in the Bible stand foremost to you?

Have been answered by these individuals: George William Curtis, Hon. John D. Long, Rev. Edward Everett Hale, D.D., Thomas Wentworth Higginson, Rev. Minot J. Savage, Mrs. Mary A. Livermore, Mrs. Kate Gannett Wells, Rev. Francis Tiffany, Rev. William R. Alger, Rev. William C. Gannett, Rev. John W. Chadwick, Rev. Charles G. Ames, Rev. Charles F. Dole, Rev. Julius H. Ward.

It seems to us a mistake that we should, in a reactionary mood, suffer memory in childhood to be overrun with the weeds of commonplace thoughts. Dr. William

Everett, in his admirable sermon on "American Education," very truly says that we treat the boy or girl badly "at the very age when memory is most active, most easy, most natural, when he or she will learn literally by heart, for it loves to do it." The theory with many of our people is that the memory is in danger of being overloaded because it was so treated by our predecessors. They made vast numbers of pigeon-holes of the remembering faculty, and stuffed them full of texts and catechism material. All that has passed by, and now we are tending toward something just as evil in a different direction. What we really need to do in all sense and psychological fairness, to say nothing of moral and religious reasons, is to take advantage of nature's order, and enrich the young mind with choice passages, statements, quite pithy of cardinal truths, leading references to the great resources of thought and sentiment. That will indeed set at rest, to quote Dr. Everett again, "those preposterous theories about any loading the memory at the very age when memory cries aloud to take up the precious burden."

The Sunday School Union of the Pacific Coast is well on its feet, and walking quite briskly. Officers have been elected, the president being Charles A. Murdock of San Francisco. This organization means a concentration of forces in the West for the religious education of children and a union with the headquarters of Sunday-school work at Boston. Publications of the Sunday School Society will be on hand in San Francisco.

E. A. Horton.

UNIVERSALIST NOTES.

The anniversaries, East and West,—for Chicago has almost as many meetings in May as Boston,—seem to have been the occasion of much good speaking and preaching, without any very definite disclosures. The work of the church seems to be moving on with steady prosperity. There is a marked tendency to give attention to the philanthropies which are engaging so much of the thought of all the churches, and to emphasize the ethical side of our work. Indeed, it looks as if it were going to be a little difficult to keep our heads in these coming years, and to give a due weight to faith, to the teaching of the principles out of which all activities grow, to the doctrines which go hand in hand with all work in this complex world. No wonder that our churches are eager to see more *doing:* we have had so much unrelieved *talking.* But it will never do to forget that a part of our doing must always be *teaching.*

Perhaps no feature of our anniversaries is more encouraging than the presence and activity in them of the young people. They have come to stay as an organized force, a power to be counted upon in all our church life. The success of our Young People's Christian Unions in establishing the church at Harriman, Tenn., has proved a cheering omen. It has shown the leaders of the movement what power lies in their hands. It has shown the workers in the ranks what they are able to accomplish by united efforts.

With all our experiments and successes in organization, our Church is finding out that the best machine in the world is worthless except for the man-power behind it, and that the right man in the right place is a whole machine in himself. We have among us an indefatigable and tireless worker, in the person of Brother Shinn, who, while he works entirely in harmony with our official boards, and in sympathy with our established lines of endeavor, does not wait to be called to his task, but sets it for himself. He has called himself to the difficult but important task of going into the important cities of the new West, of finding the scattered Universalists in them, and organizing them for work and for self-development. He believes that the first thing to be done in a new field is to get the brethren together, introduce them to one another, organize them for work together, and so create a nucleus for a church. He is evidently convinced that a demand for ministers and missionaries will bring them. In all these things he is doubtless right, and he is accomplishing most excellent things. But the best thing about it all is the feature which most worries some of the brethren; namely, that he is making a great deal of work for somebody else. It will be very easy for these new-born movements to die, if they are not properly and faithfully nursed. But that means much care and oversight on the part of our conventions. Very good. The larger the demand, the more vigorous the effort to fill it, the better the work and the more of it. If Missionary Shinn does no more than cut out work for others to baste and sew, he will be entirely justified in his trans-continental journeys.

ANOTHER MISSIONARY AT LARGE.

The release of Dr. Miner from the more confining duties of parish and pulpit work is proving a very great advantage to the church at large. The doctor is still young in spirit, vigorous in body, and keenly alive in intellect. He answers calls to preach here and there on occasions of special interest, and thus becomes a power in all the churches for the defence of the truths he loves to champion. What a pity it is that our extremely democratic form of church polity gives us no chance to utilize the power, the wisdom, and the grace of such a man in the guidance of our larger in-

terests, the counselling of the churches, the framing of policies! It is a blessing to have Dr. Miner preaching the gospel "in many cities." It would be a great gain if we could have him and others like him as official organizers of that gospel.

JOHN COLEMAN ADAMS.

TEMPERANCE NOTES.

A very interesting meeting of the Monday Club was held at the Unitarian Building on June 12, at which the following question was discussed: "Ought the Unitarian Temperance Society be reorganized upon a Total Abstinence Basis?"

Rev. E. R. Butler introduced the subject, and argued strongly for the change. Others were heard upon both sides; and, although no vote was taken, it was understood that the Temperance Society would receive a formal request from some of the ministers present, favoring the total abstinence basis. This petition the society will be ready to consider with care, although the question is not a new one, and hitherto the directors have been unanimous in favor of the present plan.

The meeting referred to above afforded an opportunity of correcting an impression some have received that the Unitarian Temperance Society, like the Episcopal Church Temperance Society, stands upon the basis of a dual pledge, and offers, as a condition of membership, either a total abstinence pledge or a more general pledge, not including total abstinence.

The fact is that, while the society has printed pledges of these two kinds, and has kept them for the use of any local societies in churches that might desire them, the society itself has never conditioned its membership upon any pledge whatever or any plan of work whatever. In the beginning its membership consisted only of branch societies in churches or Sunday-schools. Each was left absolutely free as to pledges and methods. Membership was secured by sympathy with the purpose of the central society as expressed in its constitution.

Since an individual membership has been provided for (1891), the only condition has been sympathy with this same purpose and the payment of $1 annually into the society's treasury.

The purpose of the Unitarian Temperance Society, as given in its constitution, is to work for the cause of temperance in whatever ways may seem to it wise and right; to study the social problems of poverty, crime, and disease in their relation to the use of intoxicating drinks, and to diffuse whatever knowledge may be gained; to discuss methods of temperance reform; to devise and, so far as possible, to execute plans for practical reform; to exert, by its meetings and by its membership, such influence for good as by the grace of God it may possess.

While the society has thus been free from all pledges, and has not been committed to any special methods, its influence has gone forth almost invariably for total abstinence. This has been the case, not because of its constitution or conditions of membership, but because of those persons chosen to be its directors. The publications of the society have, over and over again, enforced this principle. We have no doubt that nine-tenths of its members are total abstainers. Recently cards have been prepared and sent forth for use, looking to the formation of a "Total Abstinence League" in connection with the society. Most of its public meetings, while offering a free platform, have been practically total abstinence meetings.

And yet, as a society, it has never made total abstinence a condition of membership, only a sincere wish to do temperance work. It has stood ready to welcome all who desire to work with it. It has been glad to receive as helpers those who, being total abstainers, objected to signing any pledge or those who, anxious to do their best, did not believe total abstinence necessary or the wisest way. Have we lost strength by holding fast to this liberty? Shall we refuse, as members, hereafter all who cannot take the total abstinence pledge? Or shall we remain as we now are, a society which leaves its members, whether branch societies or individuals, free to form their own temperance creeds, and to work according to their own consciences and best judgment,—a society whose principal purpose is to make Unitarians "think on these things" and act as they think?

CHRISTOPHER R. ELIOT.

LITERARY NOTES.

One single mail recently brought to the secretary of the American Unitarian Association fifty applications from orthodox ministers and theological students for Dr. Channing's Works.

Dr. J. H. Allen has been engaged for some time in the preparation of a series of lectures on "The History of Unitarianism." The Younger Ministers' Association of Boston will probably arrange for the delivery of the series, perhaps in Channing Hall, during the coming winter.

Rev. John S. Brown of Lawrence, Kan., who for many years has carried on a very extensive Post-office Mission work, writes asking if he cannot be furnished with a larger number of the *Unitarian* for that use. He has not the means to purchase literature,

but is glad to distribute it. He says: "None of our papers have half the circulation they ought to have. What shall be done to increase their circulation? I have now forty *Christian Registers* sent me each week for distribution and thirty *Unities*. I would be glad to distribute each month fifty copies of the *Unitarian* if they could be furnished me. Cannot some earnest Unitarians be found who would be glad to furnish this number to help along the good cause we have so much at heart?" Are there not persons who would like to subscribe for this number? We will supply the fifty copies for $25, or one-half the regular price. Who will help? Mr. Brown would be glad to have persons send their own copies to him after they have read them.

It is not generally known that a very full list of religious books by Unitarian authors is printed by the American Unitarian Association, and is sent to applicants free. It contains the names of some one hundred and forty authors and the titles of about three hundred and sixty volumes; and it is revised every year so as to include the latest publications. Moreover, any of these books may be ordered through the Association.

Several years ago a prize was offered by some of the Unitarians of England for the best essay on "The Origin of the Doctrine of the Trinity." The prize was won by Hugh H. Stannus. The essay was printed, and has had a wide circulation. Now Rev. R. Spears, editor of the *Christian Life*, proposes to publish a cheap popular edition of one hundred thousand copies, and asks subscriptions to aid in the same. This essay is at once concise, popular, and able. If the new edition is issued, many thousand ought to be circulated in this country.

A plan is on foot to give us a new translation of the Bible, and one which will undoubtedly be better in important respects than even our Revised Version. Each book of the Bible is to be assigned to a special scholar, and his translation will be accompanied with explanatory notes. Among the American scholars who are mentioned in connection with the enterprise are Prof. Toy of Cambridge, Profs. Briggs and Brown of Union Theological Seminary, Prof. Curtis of Chicago, Prof. Harper of Yale, and President Harper of the University of Chicago, and, among English scholars, Profs. Driver and Cheyne and Rabbis Montefiore and Abrahams. It is proposed to indicate by different types the several separate documents in the Hexateuch.

A book on "The Moral Instruction of Children," by Felix Adler, is now going through the press of D. Appleton & Co. The book comprises the sixteen lectures delivered by Dr. Adler at the Plymouth School of Applied Ethics last year.

After twenty-six years of labor by a large committee of scholars, a new revision of the German translation of the Bible made by Luther has been completed. The German Bible societies have adopted it, and there is hope that it will come into general use.

The second annual session of the School of Applied Ethics will be held in Plymouth, Mass., from July 6 to August 17.

Houghton, Mifflin & Co. announce that they have in preparation a "History of the United States" by John Fiske, designed for the special use of schools. We believe that Mr. Fiske will write a school history superior to anything we have, unless we except the charming book of T. W. Higginson.

A prominent Western Post-office Mission worker writes: "Mr. Savage's late sermon on 'National Dishonor' was timely. Its sentiments in regard to the Chinese Exclusion Bill touch a vibrating chord in many hearts. Echoes come back from East and West in praise of the sermon. I wish I had a thousand copies of that sermon to distribute. It ought to be read by every member of Congress and by every politician in the land. No better work in the cause of political reform could be done than to print and circulate an edition of one hundred thousand copies of that sermon."

THE REVIEWS AND MAGAZINES.

We name below some of the more important articles in the magazines and reviews of the month:—

The New World (June).

The Social Plaint. By E. Benjamin Andrews.

Religious Evolution. By Minot J. Savage.

The Origin and Meaning of the Story of Sodom. By T. K. Cheyne.

The Foundation of Buddhism. By Maurice Bloomfield.

Imagination in Religion. By Francis Tiffany.

The Next Step in Christianity. By S. D. McConnell.

The Implications of Self-consciousness. By Josiah Royce.

How I came into Christianity. By Nobuta Kishimoto.

New Forms of Christian Education. By Mrs. Humphry Ward.

The Andover Review (June).

Morality: What is Better? By Amory H. Bradford, D.D.

Leaders of Widening Christian Life and Thought. II. John McLeod Campbell. By Miss Agnes Maule Machar.

Reality in the Pulpit. By Rev. Charles H. Cutler.

The Century Magazine (June).

Budapest: The Rise of a New Metropolis. By Albert Shaw.

Carpaccio. (Italian Old Masters.) By W. J. Stillman.

Land of the Living Cliff-dwellers. By Frederick Schwatka.

Christopher Columbus. II. In Search of a Patron. By Emilio Castelar.

The Sanitarian (June).

The Triumphs and Inducements of Preventive Medicine. By seven M.D.'s.

Dust and a Polluted Atmosphere in the Causation of Chronic Catarrh. By W. H. Bennett, M.D.

The Benefits of Change of Air during Summer Heat. By C. Teale, M.D.

The Coldness of Lake Superior. By Julian Ralph.

The Arena (June).

The Rights of Children. By Rev. M. J. Savage.

The Democracy of Darkness. By B. O. Flower.

Three English Poets. By Louise Chandler Moulton.

The Bed Rock of True Democracy. By A. C. Houston.

A Flaw in the Public School System. By Rabbi Solomon Schindler.

The North American Review (June).

Modern Revolutions and their Results. By Karl Blind.

Prehistoric Times in Egypt and Palestine. By Sir J. William Dawson.

The Future of Westminster Abbey. By Archdeacon Farrar.

What I expect to do in Africa. Prof. R. L. Garner.

The Atlantic Monthly (June).

The Education of the Negro. By W. T. Harris.

The Emerson–Thoreau Correspondence. Emerson in Europe. By F. B. Sanborn.

Chinese and Japanese Traits. By Ernest Francisco Fenollosa.

The Forum (June).

A New Poet. By Dr. S. Weir Mitchell.

Education for Women at Yale. By President Timothy Dwight.

The Training of Boys at Eton. By A. C. Benson.

What the Coming Man will eat. By Prof. W. O. Atwater.

Impending Paganism in New England. By President W. De W. Hyde.

What the Census of the Churches shows. By H. K. Carroll.

Lend a Hand (June).

Charities in the District of Columbia. By H. Sidney Everett.

Light on Child-life from a Strange Quarter. By D. O. Kellogg.

The Cause of Temperance in Switzerland. By Flora Bridges.

Scribner's Magazine (June).

Life in New York Tenement-houses, as seen by a City Missionary. By William T. Elsing.

The Drury Lane Boys' Club: What it grew from; What it is; What we hope it will be. By Frances Hodgson Burnett.

The Old and New Testament Student (June).

The New German Revised Bible. By Rev. George S. Goodspeed, Ph.D.

The Socialistic Ideas of Amos. By Charles F. Kent, Ph.D.

The Founding of the Christian Church. Studies by Clyde W. Votaw.

Peter's Early Teachings. By Rev. Owen James.

The University Magazine (June).

The College and the People. By Prof. George A. Harter.

A Grecian Mosaic. VI. The Areopagus. By Hon. George G. Munger.

The Review of Reviews (June).

A Glance at Mr. Blaine's Commercial Policy. By a Supporter of the "Pan-American" Idea.

Our Indian Problem, and How we are solving it.

The Relief Work in Russia.

The Home and Haunts of Shakspere.

The Graphic (Illustrated Weekly, Chicago).

Articles on and Pictures of Washington, D.C., and the World's Fair Buildings, Art and Artists' Notes, Books and Authors, etc., are contained in the issues of the past month.

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to the* EDITOR OF THE UNITARIAN, 141 FRANKLIN ST., BOSTON, *before the 18th of the month.*]

Rev. Alfred G. Wilson of Spokane, Wash., having asked to be received into the Unitarian ministry, and having satisfied the Committee on Fellowship that he is well qualified to do good work in our ministry, is hereby commended to the fellowship of our ministers and the confidence of our churches.

J. F. MOORS, *Chairman.*
D. W. MOREHOUSE, *Secretary.*

Alton, Ill.—The Unitarian church here has recently adopted the following covenant: "Recognizing the Fatherhood of God and the brotherhood of man, and with an

earnest endeavor to live and work in the spirit of Jesus Christ, we unite together to worship God, to seek the truth, and to serve our fellow-men; and, asking only a sincere effort to follow truth, we cordially welcome all to a place among us who sympathize with us in these our aims."

Ann Arbor, Mich.—For the past three years Mrs. Sunderland has been pursuing special studies in the university, with a view to taking the degree of Doctor of Philosophy. At the Commencement just past that degree was conferred upon her. Her studies have been particularly in philosophy, the philosophy of religion, and political economy. Her thesis was "A Comparison of Kant's and Hegel's Conception of the Relations of God and Man." Mr. Sunderland has recently printed a sermon on the question of the opening of the World's Fair on Sunday, which is having a wide circulation through the State.

Barre, Mass.—The Unity Club elected officers at its annual meeting held June 6: Rev. A. F. Bailey, president; F. A. Pitcher, vice-president; Mrs. A. J. Wadsworth, secretary; Jesse A. Rogers, treasurer; Mrs S. F. Smith, Mrs. F. W. Jenkins, G. Walter Holden, directors.

Floral Sunday was observed June 19. The service prepared by the Unitarian Sunday School Society was used. Mrs. S. F. Smith read an original story. A collection of $30 was taken, $25 of which was appropriated to the Sunday School Society.

Battle Creek, Mich.—The Independent Congregational Church here, which is virtually Unitarian, is prospering. Its resident membership has about doubled within the past four years. Its pastor, Rev. W. D. Simonds, says: "We have tried liberty, and we like it. Probably not a person in our large membership would favor a return to creedal or ceremonial bondage."

Belfast, Me.—Rev. J. A. Savage, after a pastorate of nearly eight years as minister of the First Parish in Belfast, Me., closed his labors in that city on the 1st of May.

Mr. Savage's ministry in Belfast has been one of "peace and good will." The church under his care has added some names to its membership, has sent from its ranks one very excellent and promising young man into the Unitarian ministry, and has thoroughly repaired and renovated its place of worship. Mr. Savage has served acceptably as a member of the Belfast School Board, and has been for some five or six years president of the Belfast Scientific Association. In speaking of his resignation some time ago, the *Republican Journal* said: "Mr. Savage, pastor of the Unitarian church, on Sunday last announced that his resignation, which was tendered last summer, and not accepted, would be accepted May 1. Mr. Savage has been pastor of this church over seven years, and has endeared himself not only to the society, but to the community at large. He is a preacher of great ability,—doubtless one of the ablest the church has ever had, which is saying much. The retirement of Mr. Savage will be a loss to the community, and the best wishes of all will attend him and his family wherever they go."

Boston, Mass.—Rev. Francis Tiffany, Rev. C. F. Dole, Prof. Francis Peabody, Rev. C. W. Wendte, Rev. Paul R. Frothingham, Rev. George C. Cressey, are already in Europe. Among those who are to follow across the Atlantic this month are Rev. Messrs. Dr. E. E. Hale, A. M. Lord, W. H. Lyon, C. A. Staples, C. J. Staples, G. D. Latimer.

—The Union summer services this year are to be held at the First Church and at the New South. The services during July will be conducted as follows:—

First Church: July 3, Rev. S. W. Brooke; July 10, Rev. Orello Cone, D.D.; July 17, Rev. S. W. Brooke; July 24, Rev. William Everett, D.D.; July 31, Rev. E. A. Horton. New South: July 3, Rev. C. D. Bradlee, D.D.; July 10, Rev. C. G. Ames; July 17, Rev. James Kay Applebee; July 24, Rev. W. H. Savage; July 31, Rev. W. H. Savage.

—Rev. W. H. Savary continues his duties as pastor of the Unity Chapel, South Boston, until October 1.

—It would be hard to find any minister in our denomination who, with the aid of an exceptionally gifted wife, has forged so long and strong a chain of permanent friendships, reaching round the habitable globe, as Rev. S. J. Barrows, and this in face of his prominent editorial position, most tempting to criticism. The affectionate esteem in which Mr. and Mrs. Barrows are held was amply demonstrated at the recent twenty-fifth anniversary of their wedding day. A host of friends thronged their charming Dorchester home. William Lloyd Garrison read an original poem, and presented the "happy pair" with a unique book in which on alternating pages appeared the inscribed names of friends from far and near, and "twenty-five dollars" in United States Treasury bills. There were pages enough in this gift pocket-book to carry $1,100, and every page was full.

—Rev. Henry G. Spaulding has just returned to Boston from an extended tour through California and the North-west. We hope to give in our next number Mr. Spaulding's account of our churches in the Golden State. Besides preaching in several pulpits, he gave some of his literary lectures for the benefit of the societies at Pomona and Santa Ana, and also delivered in a number of cities his illustrated lecture on "Vesuvius and Pompeii." Mr. Spaulding has now in preparation a new lecture on "Our American Italy," which will be very

finely illustrated by views of Southern California.

Chelsea, Mass.—The Unitarian church has been far from idle the past spring. At a reception given by the Women's Alliance in March Miss Chase of our society read an excellent paper on "James Freeman Clarke"; and Miss Everett and Mrs. Fifield, who were present as guests, gave much inspiration and encouragement to Post-office Mission workers. A very fine performance of "Richelieu" was given in April, under the managements of Mr. D. G. Crandon, who appeared in the title-rôle, assisted by a very excellent company of amateurs. This play was repeated in May, and netted $200 for the society. During the Sunday evenings in May Mr. Martin gave a series of talks on "The Brotherhood of Man," "Origin and Meaning of Easter," "Our Creed,—Truth, Righteousness, and Love," "He saved Others: Himself he could not save." All of the discourses were earnest and scholarly, and drew large audiences, the church being filled to its utmost capacity at the last meeting. The Mozart Sextette rendered fine musical selections each evening.

June 3 Mr. Martin gave a delightful informal talk on "The West," describing a recent trip to Tacoma and San Francisco. This was under the auspices of the Women's Alliance, and a portion of the proceeds goes toward the work of the Post-office Mission and Cheerful Letter Exchange.

The Mozart Sextette, with Mrs. Florence Fowle Adams, reader, gave a very excellent concert for our benefit in the Academy of Music June 7.

The society is constantly gaining in numbers, among the accessions being some of the best and most cultivated people of the community; but it has had the misfortune during the past year to lose, by removal from the city, several of its most prominent members. Yet this financial loss has been bravely met by the devoted labor of the ladies and gentlemen on our different committees.

Concord, N.H.—Rev. Bradley Gilman of the Unitarian church bade a formal farewell to the society yesterday. He will enter immediately upon his new pastorate at Springfield, Mass. His closing discourse was on "The Ideal Church," a subject that he treated practically and eloquently. He marshalled all the elements necessary to an ideal church, and showed how they should work consistently and in harmony, and all for one great end and purpose. He did not ignore any of the avenues to a higher religious feeling; but he would not have any one sacrificed to another, but all should be made available for man's welfare and progress. The church should be made to awaken true religious feeling in every legitimate way. It should inspire duty and loyalty to itself, that it may thereby serve its own interests and objects to the utmost advantage. It should do much for the world, and, by doing much for others, thereby the best serving and promoting itself. A brilliant pulpit does not alone make an ideal church, nor splendid singing, nor social circles and entertainments, nor may the ideal church be the largest in congregation: the quality as well as quantity is necessary, and every division of the work should be made to fulfil its mission in the rounding-out and perfection of such a splendid institution.

Mr. Gilman's farewell was delivered with great depth of feeling, and the expression of regret on the part of his people was sincere. He has endeared himself not only to them, but to the whole community; and he will be missed much by all the friends here of charitable, reformatory, and educational interests. But it is not expected that he will be lost to this city as he enters upon his new and broader field of labor, for the attachments that he has made here will not be severed, and the friendships that will follow him will bind together and unite the two municipalities in religious endeavor and personal association; and, while he shall be theirs, he will still be ours. He will go loaded with good wishes for his success, and with kindly expressions of appreciation of his good work here.—*Concord Monitor.*

—At the annual meeting of the New Hampshire Unitarian Educational Society held here June 15, the newly elected board of trustees organized by the choice of J. C. A. Hill, president, C. C. Danforth, treasurer, Clarence E. Carr, clerk.

Elgin, Ill.—Rev. A. N. Alcott, pastor of the Universalist church here, has gone to Europe for three months. His work here for the past seven years has been very successful. The society has been much increased in size and strength, and a fine new church has been built. Rev. E. I. Galvin of Chicago will supply Mr. Alcott's pulpit during his absence.

Kansas.—Judge R. A. Sankey of Wichita, Kan., writes: "Unitarianism is growing all over the West; and, if we push our work with energy, we shall have a larger growth in the immediate future than ever before. Kansas should be, and in the end will be, the banner Western State for Unitarianism."

Lawrence, Kan.—A correspondent writes: "On our recent 'Flower Sunday' our church was beautifully decorated. The exercises of the day were varied with recitations by the children, liturgical readings, and responses, and much good singing. Eleven young persons—all University students—united with the church."

Middleboro, Mass.—Sunday, May 29, Rev. W. H. Ramsay closed his ministry of

three years at Middleboro. At the close of the evening service Dr. Thomas A. Hodgson, on behalf of the society, presented Mr. Ramsay with a handsome and valuable gold watch as an expression of their sincere regard for him as a man, and of their gratitude for the work he had done among them.

The society is thoroughly organized, and hopes to find a good man to succeed Mr. Ramsay without much delay.

Neillsville, Wis.—The spring session of the Wisconsin Unitarian Conference was held at Neillsville June 2 and 3. The opening sermon by Rev. H. M. Simmons of Minneapolis was a very striking presentation of the thought that strength lies in stillness rather than in noise. Thursday morning was the business session of the conference, Hon. H. M. Lewis of Madison presiding. In the absence of the secretary and missionary, Rev. W. F. Place, whom sickness detained, Rev. T. B. Forbush, Western superintendent of the American Unitarian Association, gave a general statement of the condition of mission work in Wisconsin, and also of the outlook in other parts of the West. Other business having been transacted, the conference listened to an address from Rev. H. C. McDougall on "Our Gospel," also to one on "The Universality of Religious Evolution," by Rev. Mr. Pettingill, late of the Baptist denomination. The afternoon session was a touching and tender memorial service for our lamented president, Henry Doty Maxson. Tributes were given by Hon. S. W. Hunt of Menomonee and L. W. Doolittle, Esq., of Eau Claire to their loved pastor; while Rev. Messrs. Forbush and Crothers spoke of their friend and associate. A large audience sympathized with every sorrowful and appreciative word.

At the evening platform meeting addresses were given on "What the Unitarian Church says about Man," by Rev. F. C. Davis of Winona, "About the Church," by Rev. H. C. McDougall of Madison, "About the Bible," by Rev. T. B. Forbush of Chicago, and "About God," by Rev. S. M. Crothers of St. Paul. Mr. Crothers's address was especially fine, and held the rapt attention of an audience which left even standing-room at a premium. The church at Neillsville is only two years old; but it has already outgrown its accommodations, and is engaged in erecting a more commodious and convenient home.

The noticeable feature about this conference, as well as about others which your correspondent has visited this spring, was the full attendance and the deep interest shown in all the services. Every word spoken was seed sown on good ground, and will bring forth fruit.

Newton Centre, Mass.—Rev. A. T. Bowser, the pastor of this society, not having fully regained his health after his recent severe illness, has been granted three months' leave of absence, which he will spend with his family at Cotuit, Mass.

The pulpit will be supplied until the summer vacation, which promises to be longer than usual this year, as the society have decided to accept the plans of the building committee, and proceed at once upon the enlargement of the church. The changes will consist in raising the present building, enlarging the auditorium, and adding an entirely new structure to be connected with the church proper, which will be used for Sunday-school purposes, ladies' parlors, etc., the whole work to be completed at a cost not exceeding $10,000.

Ontario, Cal.—A conference of Unitarian and Other Liberal Churches was held in this city on the 3d of May, under the direction of Rev. Leslie W. Sprague, pastor of the Unitarian churches here and at Pomona. It was a very successful affair, and it is hoped that this may be but the beginning of frequent gatherings of this kind in the liberal body of Southern California.

After an opening song service Rev. A. J. Wells of San Bernardino addressed the conference upon "The Transfiguration of Christ," and a most thoughtful discourse showed the relations of the natural to the supernatural as held by the best minds of to-day. Rev. J. S. Thomson followed with a spirited address, cautioning the new theology not to build upon scientific theories, stating that the path of Orthodoxy is strewn with wrecks of such building. His scientific arguments are frequently at fault, but his independence and bold assertions command respect. During the evening good addresses were made by Rev. Phillips, pastor of the People's Church, Los Angeles, Rev. E. R. Watson, Santa Ana, Rev. Thomson, Los Angeles, closing with a masterful sermon by Rev. Eli Fay, D.D., of Sierra Madra. It was good to be there.

Quincy, Ill.—On the evening of June 1 an informal reception was held at the home of the pastor for Mrs. R. Montgomery, who goes to join her husband at Chew's Landing, N.J., near Philadelphia. The ladies of the Industrial Society gave her as a parting gift a brooch in the form of a love-knot, the presentation speech being happily made by Mrs. Dimick, the society's secretary. Children's Flower Service was held in the church on the first Sunday in June. Children, flowers, music, made the occasion a beautiful one. An infant was christened, and Mr. Bradley made a short address upon "Child-life in the Church."

By the death of Edward Wells the church at Quincy has met with a great and irreparable loss. One of the founders of the society over fifty years ago, he has ever since been foremost in the ranks of its sustainers. Always could his kind and genial face be seen in the accustomed place, save as ill-

ness or absence from town alone prevented. Ever mindful of the church he held so dear, he made especial mention of it in his will, and left a handsome sum toward its endowment.

His monument is in the hearts of those who knew and loved him, and his long and useful life of eighty years will be a bright example to those who come after him. Long will his memory live, and his life and character illustrate "the power of simple goodness."

Santa Ana, Cal.—The liberal cause in this town is gradually winning its way and gaining a foothold. The Unity Club has been doing faithful work through the season. Our studies have been confined, with the exception of the first three meetings, to Emerson and his Concord friends. The Sunday-school, which has been recently organized, starts out with much promise. Last Sunday the Bible Class alone contained twenty-four people, representing five different denominations. The ladies of the society have decided to hold regular monthly socials. The first occurred last Thursday evening at the parsonage, and was in every way a success.

Seattle, Wash.—The First Unitarian Society of Seattle has recently given an invitation to Rev. William G. Eliot, Jr., to remain its pastor for another year after September next; and he has accepted. Its organizations—the Women's Auxiliary, the Sunday-school, the Religious Study Class, and the Young People's Fraternity—have been maintained with steady earnestness.

Prof. John Fiske recently lectured twice on historical subjects, and occupied the pulpit one Sunday, giving an address on "The Problem of Evil."

Shelbyville, Ill.—Rev. J. L. Douthit writes, "We have fixed upon June 24 for the dedication of our new mission church." A recent member of the Urbana *Methodist Endeavor* contains a glowing tribute to the character and work of Mr. Douthit, from the pen of Rev. M. D. Hornbeck, late president of Chaddock College. Among others things the writer says: "For fifty years Rev. Jasper Douthit has fought sin with a broadsword. He has loved war the best of any man I ever knew, because he has loved peace more than ordinary men. Brought up at his feet as an admiring pupil, I have not turned my eyes from him for thirty-eight years."

Toledo, Ohio.—The Emerson Class connected with the Church of Our Father has issued an elaborate and very attractive programme for 1892–93. The class meets every other Monday evening. Its leader is Mrs. C. E. Jennings.

Winchester, Mass.—Rev. Herbert Mott has received and accepted an invitation to become the minister of the Westminster Church of Providence, R.I. A meeting of the Winchester parish was held on Monday June 20, at which resolutions were passed recording in flattering terms the high regard of the parish toward its departing minister.

A children's lawn fair in aid of Country Week Fund was held Wednesday afternoon, June 22, under the auspices of Mr. and Mrs. Eugene Perry. The fair was organized by Miss Stella Perry, Miss Florence Perry, and Miss Gertrude Mott. Refreshments were dispensed from green bowers and flowery arbors, and a crowd of children and babies enjoyed themselves in the pleasant shade of the trees. Altogether, it was one of the prettiest and most successful entertainments of the season.

The Sunday-school of the Winchester church has lost by death three of its brightest scholars during the present term. In place, therefore, of the usual June flower festival, a memorial service was held. A beautiful cross, on which were the initials of the three children, stood on the communion-table; and, at an appropriate moment in the service, the school marched past, each class depositing a tribute of flowers at the foot of the cross. A memorial hymn, written for the occasion, was then sung by the whole school, assisted by the choir of the church; and this was followed by an address to the children.

Wolfboro, N.H.—On May 18 the church here gave a reception to its former pastor, Rev. L. B. McDonald, now of Boston, who was spending a few days in town. The vestry was very prettily arranged with Turkish and fur rugs, tables, piano lamps, etc. The present pastor, Rev. J. M. Leighton, and his wife, received with Mr. McDonald. The number of guests present was large, and the time passed very pleasantly. During the evening cake, cream, and coffee were served by the ladies of the parish.

Yarmouth, Me.—In the Unitarian Conference, June 15, the sixty-five delegates present elected these officers: J. W. Symonds, Portland, president; G. C. Burgess, Portland, vice-president; Rev. J. L. Marsh, Saco, secretary and treasurer. Resolutions in memory of Hon. Hannibal Hamlin, late president of the conference, were adopted, and a comprehensive report of the Missionary Committee's work in the State was made by Rev. J. L. Seward, chairman.

A platform meeting was held in the evening, with addresses by Rev. Messrs. Grindall Reynolds and J. L. Seward, and Hon. J. D. Bradbury of Saco. At 3.30 P.M. a meeting of the Maine Women's Alliance was held, conducted by Mrs. M. B. Jordan, the president. These officers were elected: Mrs. M. B. Jordan, Portland, president; Mrs. S. J. True, Augusta, and Mrs. Annie Noyes, Eastport, vice-presidents; Mrs. F. W. Barry of Kennebunk, secretary and treasurer.

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